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ABSTRACT

This handbook contains information about Asia and Asian Americans that is relevant to elementary and secondary school teachers who deal with this group. The first chapter focuses on the historical background and cultural characteristics of China, Japan, India, Korea, the Philippines, and Southeast Asia. The second chapter addresses the history of Asian migration to the United States and Asian American assimilation, as well as basic concepts in the education of young children. In the third and fourth chapters, cognitive, affective and psychomotor aspects of learning, and the sociopsychological development of Asian American students are discussed. The fifth and sixth chapters provide specific guidelines to teachers for working with Asian American children and for helping to increase Asian parent participation in their children's formal schooling and in school activities. Some suggestions as to the development of an ethnic studies curriculum focused on Oriental culture are provided in the seventh chapter. Finally, Chapter Eight consists of a lengthy questionnaire for self evaluation of the teacher's attitudes toward ethnic studies and minority students. Appended to the handbook are demographic data on Asian Americans, questionnaires to measure child, parent and teacher attitudes, and a bibliography. (GC)

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Teacher's Handbook for Teaching and Working With Oriental Students and Their Parents

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Esther Lee Yao, Ph.D.

Editor

University of Houston at Clear Lake City

Houston, Texas

1979

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TEACHER'S HANDBOOK FOR TEACHING AND WORKING

WITH ORIENTAL STUDENTS AND THEIR PARENTS

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PREFACE

The image of Asian-American children perceived by American educators is, in most cases, positive and favorable because of their desirable manners and academic abilities. Even with the recent emphasis on ethnic studies, the sociopsychological aspects of Asian Americans are often neglected by educators who generally focus on the historical and cultural background of a certain ethnic group. Again, researchers in related fields have concentrated on only black or white or Mexican when racial factors are taken into consideration. As a result, there are very few works in the literature which reveal the sociopsychological domain of Asian-American children and which provide strategies to work with Asian-American parents and children as a whole.

A great deal of cultural and economic diversity is to be found among Asian Americans and generalization from a given subgroup should not be drawn from an individual subgroup. They need rather to be studied as one nation within a nation. It is the intention of this book to present the case of Asian Americans from a broad sense rather than to treat this group as an insignificant minority group.

Teachers, generally like to reach their learners through a simple and practical channel in order to transmit information in an appropriate learning situation as quickly as possible. This book has been written by a group of elementary school teachers who present the contents in a way meeting and suited to the needs of their colleagues and other educators. All the teachers were participants in a special training program on Asian-American heritage funded

by HEW during 1978-1979. This book has been prepared under the direction of Dr. Esther Lee Yao, principal investigator of the project. All the materials are easy to read and presented in a very informal style combined to make the reading enjoyable and beneficial.

Although the target in this book is Asian-Americans, many fundamentals can be applied to other ethnic groups as well. Furthermore, the checklists and measurements included will be extremely concise and effective for administration by teachers in a daily, routine classroom situation.

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Jaffna
Trincomalee
Port Blair
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Negros
Panay
Bohol
Basilan
Sulu Sea
Celebes Sea
South China Sea
East China Sea
Yellow Sea
Sea of Japan
North Korea
South Korea
Taiwan
Hainan
Gobi
Khangai Nuruu
Kunlun Shan
Nan Shan
Hua Shan
Yablonovyy Khrebet
Chang Tang (Plateau of Tibet)
Tsaidam Basin
Ordos
Turkestan
Chinese Turkestan
Inner Mongolia
Tibet
Sinkiang
Yunnan
Kwangsi
Kwangtung
Fukien
Chekiang
Kiangsu
Anhwei
Hupeh
Honan
Shensi
Kansu
Tsinghai
Ningsia
Shansi
Hopeh
Kirin
Liaoning
Heilungkiang
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Honan
Shensi
Kansu
Tsinghai
Ningsia
Shansi
Hopeh
Kirin
Liaoning
Heilungkiang
Inner Mongolia

CHAPTER I

SIX REGIONS IN ASIA

Despite the fact that the "melting pot" concept now is defunct when compared with its earlier position (Banks, 1975) and that ethnic cultures are endemic in American society, today, many Americans still consciously or subconsciously believe that ethnic groups should and will eventually abandon their unique cultural components and assimilate to characteristics of the Anglo-Americans, the dominant cultural group.

Social science specialists in ethnic relations have documented abundantly the fact that ethnicity and ethnic cultures are integral parts of our social system and that these aspects of American life are exceedingly resistant to change or eradication (Gordon, 1964). As Glazer and Moynihan have perceptively stated, ethnicity "is fixed deep in American life generally; the specific pattern of ethnic differentiation, however, in every generation is created by specific events" (Glazer and Moynihan, 1970).

Furthermore, ethnicity is a salient part of the American social order. A sophisticated understanding of our society cannot be grasped unless the separate ethnic communities (which exist regionally as well as socially) that constitute American society are seriously analyzed from the perspectives of the various social sciences and the humanities.

The following statements quoted from Minority: U.S.A. succinctly point out the importance and the value of ethnic studies.

> "Minority group problems are nation problems. They affect all Americans, the majority as well as the minorities. Equal treatment for all is a key part of the American dream of a better future. We can make it possible for the members of minorities to add greatly to their country's life" (Finkelstein, et. al., 1971).

Because ethnicity is a salient part of our social system, it is essential that students master the facts, concepts, generalizations, and theories needed to understand and interpret events which are related to intergroup and intragroup interactions and tensions. In recent years, educators have begun to realize the importance of ethnicity in American society and the need to help students develop more sophisticated understandings of the diverse ethnic groups that make up America and to have a greater tolerance and acceptance of cultural differences. Responding largely to student demands and community pressure groups, educational institutions at all levels have made some attempts to put more information about ethnic groups into the social studies, language arts, and humanities curricula.

Teaching ethnic content is legitimate and acceptable in public schools today. Yet, the strategies of working with minority parents and their children are often overlooked by educators at all levels. A teacher who understands and appreciates students' cultural heritages is not necessarily able to initiate and maintain a desirable interpersonal relationship with minority children and their parents. It is doubtful that a teacher's attitude toward a culturally different child will not relate cognition of the ethnicity of that particular child. A positive attitude toward culturally different people is not required to build a broad knowledge in social studies. Instead, positive attitude is shaped from mutual respect and understanding which are often lacking due to the industrialization and the urbanization in contemporary American society.

In some regions and school districts in the U.S. other ethnic minorities such as Hispanic and Black Americans exceed the number of Anglo-Americans in

the school population. Consequently, teachers have more contact with those minority youngsters than with other ethnic groups. Some teachers may also have been gradually reaching out to the children and their parents in addition to usual academic interactions in the classroom. However, Asian-Americans, one of America's most diverse and interesting ethnic groups, are rarely systematically studied by educators. One of the major reasons is the lack of knowledge by the public school teachers in understanding, becoming aware of the ethnic background of the Asian-American, and applying this knowledge to the school program.

In the history of Asian immigrants to the U.S., Japanese Americans, Chinese Americans, and Filipino Americans have been the predominant sub-groups since 1820. A series of Congressional actions such as the Gentlemen's Agreement between the U.S. and Japan in 1907-1908, the Chinese Exclusion Act of 1882 and the Tydings and McDuffie Act of 1934 limiting Filipino immigrants restricted Asian immigrants to the U.S. until 1968.

In 1965, Congress passed the Immigration Act that eliminated quotas based on national origins and instituted fair immigration policies. This act became effective in 1968. Since then, the number of Asian immigrants to the U.S. has increased substantially (Appendix B). In 1973, 23 percent of the total immigrants came from Europe, 31 percent from Asia, 45 percent from Canada and South America and 1 percent from other regions. Compared with other groups, Asian immigrants are the only group that have had a sharp increase since 1970. Unfortunately, there are no complete data available regarding the Vietnamese refugees after the fall of South Vietnam in 1975. In the decade 1960-1970, the number of Oriental Americans increased more than 55 percent while the entire U.S. population increased by only 13.3 percent (Bureau of Census). On Census Day, 1970,

the number of Japanese Americans among them had increased 27 percent, the number of Chinese Americans had increased 83 percent, and the number of Filipino Americans had increased 95 percent over 1960 figures.

The latest statistical figure, as shown in Appendix B shows the same trend of increasing Asian-American population in the U.S.

In addition to the statistical figures of the increasing population of Asian-Americans, their struggles in the U.S. cannot be overlooked. Amy Uyematsu indicates the following direction:

> "Asian Americans can no longer afford to watch the black-and-white struggle from the sidelines. They have their own cause to fight, since they are also victims--with less visible scars of...white institutionalized racism. A yellow movement has been set into motion by the black power movement. Addressing itself to the unique problems of the Asian Americans, this 'yellow power' movement is relevant to the black power movement in that both are part of the Third World struggle to liberate all colored people" (Banks, 1975, p. 319).

Despite the fact that Japanese-Americans and Chinese-Americans have achieved high educational and economic mobility, such traditional measures of success are misleading and divert attention from the serious psychological and social problems that Asian-Americans still experience in American life, and from their cultural characteristics. The economic mobility of Asian-Americans, and the factors which can explain it, should be researched in studies of ethnic heritage. When, however, Asian-Americans <u>are</u> studied, the focus should be on their values, identity, ethnic institutions, histories and cultures, not only on their economic success. Focusing on the economic and educational attainments of any ethnic group is much too narrow and will fail to help students fully understand and appreciate the complex nature of any ethnic group's experience and culture. Chun-Hoon, commenting on aspects of the Asian-American life that should be included in the school curriculum writes the following:

"There needs...to be a recognition of Asian-American personalities in the teaching of the Asian-American experience so that there can be some discovery of the common human dimension shared by Asian and Americans alike" (Chun-Hoon, 1973).

Oriental Americans consist of many ethnic groups with a great deal of similarities and diversities. The attitudes, values and ethnic institutions often differ within Japanese American, Chinese American and Filipino American communities but their cultural heterogeneity can ultimately be traced back to their native lands. In the remainder of this chapter, the historical backgrounds and cultural characteristics of each of the six regions in Asia will be discussed.

CHINA

Introduction. Today, China has two ideologies--that of mainland China (The People's Republic of China) and that of Taiwan (The Republic of China). It is important to remember that although both groups share the same cultural background, they have differed politically, religiously, socio-economically, educationally, and psychologically for the past thirty years.

History of China. China is the world's oldest living civilization and has a long history of 4,000 years of domination by great ruling families, or dynasties. The great dynasties of ancient times include the Han Dynasty (206 B.C.-A.D. 220), the T'ang Dynasty (A.D. 618-907), the Sung Dynasty (A.D. 960-1279), and the Ming Dynasty (A.D. 1368-1644). The Han Dynasty, founded by a rebel from the common people, was one of the most glorious of all. In honor of this dynasty, the Chinese people sometimes refer to themselves as the Hans. Each dynasty left evidence of its influence throughout the country in the arts, the literature, the sciences, etc.

China became a republic October 10, 1911, following a successful revolution against the Manchu Dynasty. Sun Yat-Sen, who led the seccessful revolt, was then named the first president of the Republic of China.

In 1945 China was split by two different ideologies, resulting in the People's Republic of China (Mainland China) and the Republic of China (Taiwan). The two different ideologies have resulted in differences in economic growth and industrial development of both governments. In 1971 the U.N. voted the People's Republic in and expelled the Republic of China. In 1972 President

Richard M. Nixon made formal contact with the People's Republic of China. The People's Republic was formally recognized by President Jimmy Carter's administration in 1979.

Racial Composition. There are about fifty-one ethnic groups in China. Nearly all the Chinese people (94%) belong to the Sinitic (Chinese) racial group which is a division of the Asian or Mongoloid race. The Sinitic people are often called Han people. The remaining 6% of the people who live in China belong to other races. These non-Sinitic peoples belong to such Mongoloid groups as the Manchus, Mongols, Tibetans, and Vigurs. Most of these non-Chinese groups live near northern and western China's borders. The larger minorities are the Chuangs in Kwangsi, the Vigurs in Sinkiang, the Huis in Ninsia, the Yis in Szechuan, the Tibetans in Tibet, the Miasos in Hunan, the Manchus in Manchuria, and the Mongols in Inner Mongolia.

In the southwest are many non-Chinese aboriginies. They lived in the south originally and were pushed back into the mountains as the Hans settled throughout this area centuries ago. The aboriginies include the Thai, Miao, Lolo, and Shan tribes.

Many minority groups have been absorbed by the Chinese. This is true of the Hui and Manchu peoples. They have almost entirely lost their original identity.

Language. A person from Canton speaking to a person from Peking might have trouble understanding the other's spoken language, because each person would be speaking his own form of Chinese. The person from Canton would probably be speaking Cantonese; the person from Peking, Pekingese or Mandarin.

There are many different dialects spoken in China. Even small villages retain their own dialect. The two major dialects are Cantonese and Mandarin. The Chinese regard Mandarin to be the official language since far more people speak and understand Mandarin than Cantonese.

Tones are very important in the Chinese language. Voice tones show the difference between words that otherwise sould alike and can be misinterpreted in meaning.

Written Chinese consists of symbols called characters or calligraphy. Each symbol or character represents a word or idea. The characters grew out of picture writing which was used by the early Chinese peoples. The use of written Chinese characters eliminates the confusion which sometimes results from the differences in dialect, for all Chinese use the same written language. There are over 40,000 different written characters, but a person need know only between 3,000 and 4,000 characters to read a Chinese newspaper.

Religion. Most Chinese follow a combination of the teachings of Buddhism, Confucianism, and Taoism. Buddhism encourages knowledge of oneself to relieve human suffering. Confucious, the founder of Confucianism stresses ancestor worship, family loyalty, and respect for others. Confucianism has influenced family life, education, and government in China for hundreds of years. During the 1970's the Communist Chinese government condemned the teachings of Confucius as part of a campaign to remove traditional influences from Chinese life. Taoism takes its name from a book called Tao Te Ching. The superstition and magic in Taoism made it popular among the uneducated Chinese. Christianity did not flourish in China prior to 1949, because most people consider it to be a Western

religion and discourage its practice. In fact, since 1949 the Communists have worked to eliminate all religions from the nation. It's estimated that 5% of the total population in Taiwan are protestants (Chinese Churches Today, 1978).

Educational System. Throughout China's history, scholars have been considered more important than women soldiers. For many thousands of years, few persons in China could become scholars. Only wealthy Chinese could afford to give their children an education. As recently as the 1940's, only a small percentage of the Chinese people could read or write (refer to Compton's Encyclopedia, Volume 4).

In 1949 when the Communists came into power, a program was set up to educate all Chinese children. Included in the plans were programs designed to teach all people to read and write. Guidelines were also set up to build new schools and train people to be experts in every field, especially agriculture, engineering, and medicine. To achieve the first goal of teaching all the children and adults to read and write, classes in reading and writing were set up in communes, collectives, factories, and army posts. Farmers and workers attended classes after their regular working hours. By 1960, more than half the Chinese people could read and write. The government still reported that over half the Chinese people remained unable to read a newspaper or write a simple letter. Thousands of schools have been built, but the nation still needs many more. The majority of children receive some elementary school education, but some children in rural areas still receive no education at all. Only a small percentage of Chinese children actually graduate from high school. All students work in small factories or on farms during the school year. Most of these

factories and farms are part of a school. Boys and girls also receive military training in school and during vacations.

China badly needs highly trained experts such as doctors, engineers, scientists, agricultural experts, and teachers. The experts are usually trained in short or part-time courses in special institutions or universities. Courses of study give special attention to technical subjects. College students devote most of their time to math, science, and language. They spend little time studying art, history, or music. Students combine factory or farm work with their studies. High school graduates work at least two years before they can go to college. Students are selected for college by their fellow workers on the basis of job performance and political loyalty.

In Taiwan, education is a necessary means to enlarge national history and culture, improve livelihood, and raise the quality of the people. Education serves an important means for cultivating manpower for a country. Education also concerns itself with the welfare of the world. The educational policy in Taiwan emphasizes national spirit, democratic rule of law, national defense, and ways to make a living. It further aims to combine academic knowledge with physical fitness.

The percentage of school-age children attending primary schools was 99.42% in the school year of 1976. In the same year, 91.01% of the primary school graduates enrolled in junior high schools (Research, Development and Evaluation Commission, 1977).

Value System. The Chinese cling to the traditional importance of the family system and filial piety. Old ways have been altered by circumstances

to make way for the new ways. For example, the older people believed that arranged marriages were the happiest. Now the young people, more often than not, choose their own mates. Girls enjoy greater freedom and equality in education since the founding of the Republic of China in 1911. However, since 1949, under the ruling of Communist China, the old family system has been marked for destruction. Filial piety (respect for your parents) has been denounced and ridiculed. Sons were actually encouraged to spy on fathers to report any suspicious activities of questionable Communist loyalty. It is hoped that this situation will change as a result of the U.S. recognition of the People's Republic of China in 1979.

Chinese Holidays. The Chinese, being fun-loving and cheerful, love the gaiety of their holidays. The Chinese New Year Festival is the biggest and most colorful celebration of the year. Occuring between January 21 and February 18, the Lunar New Year is observed by the Chinese with firecrackers, new clothing, party-giving, exchange of presents, distribution of "lucky money" to children, and numerous other traditions accumulated through the ages. Gaiety is the keynote of the celebrations and the lucky color red is the dominant color of the decorations on walls, doorways, and inside the homes. Chinese New Year lasts for fifteen days. On the fifteenth day, people celebrate the Festival of Lanterns by hanging lighted paper or glass lanterns on the porches of their homes, in their gardens, along the streets, and in front of temples. Another interesting Chinese holiday is the Mid-Autumn Festival which usually falls the fifteenth day of the eighth moon, usually in September. It is believed that on this night, the moon is supposed to shine brighter than at any other time during the year. The festival is also referred to as the Moon Festival because friends give each

other moon cakes. (Moon cakes are round baked sweet dough pastries filled with sweet bean paste or mashed melon.) Another major Chinese holiday is the "Double Ten" celebration held on October 10th each year by Nationalist China. This holiday signifies the day China received her independence from the Manchu Dynasty in 1911. The Dragon Boat Festival is a Chinese holiday which is observed on the fifth day of the fifth moon (about June 21st). Safety of the family is a prime consideration and water is said to assume special cleansing and healing powers at this time. The most colorful part of the Dragon Boat Festival is the dragon boat race. Teams of rowers vie with each other in long racing canoes painted to look like dragons. A colorful, decorative dragon's head perches on the bow of every dragon boat. The races continue for days with the same teams competing in different places.

INDIA

History and People. Like America, India's history is one of incoming movements of people, the culture brought with them, how they blend and how they contrast. Modern Indian culture is a synthesis of Hindi, Muslim and European elements. By taking a brief look at India's history, one can see why India is a land of many races.

The first inhabitants of India lived in the Valley of the Indus River (from this we get the name "India") about 3000 B.C. and they had a highly developed culture. These may be the forefathers of the tribe known as Diavidians, whose decendants are the dark-skinned and sleek-haired people of South India. Approximately 2500 B.C., the Aryan people invaded. A fair-skinned race with long heads and straight noses, they were believed to have originated from the civilizations of Egypt, Bablyon and Assyria. They migrated east to what we know of today as Iran and settled in northwestern India. A pastoral people, they farmed the plains of the Ganges River and venerated the cow. They also contributed records of Indian life (the Vedas) and devised the casted system.

In 563 B.C., Gautama Sakyamuni was born in India, the father of Buddism. From 320-647 A.D. India reached her zenith. This is known as the Gupta period, one of the only periods of Indian history in which she was ruled by her own leaders. Following this period, India was conquered by Moslems, among other groups.

British colonial rule began in the mid-1700's lasting until the 20th century. During the lifetime of non-violent leader Mahatma Ghandi (1869-1948)

the Indian National Congress was founded (1885), independence was won (1947) and India was declared a soverign democratic republic.

Culture. About 180 languages, including 14 major ones, plus more than 700 dialects are spoken in India. The problem of many different languages is an obstacle to India's development.

Hindi is the official language of India. India's constitution of 1950 provided that Hindi would be the official language but government business would be conducted in English for 15 more years. In 1965, English was dropped as an official language and became an "associate" language. About half of the Indian people speak Hindi and about 2 percent speak English. English serves as a common language among most educated Indians.

The major languages of India belong to two language families, Indo-European and Dravidian. The Indo-European languages, spoken in northern India, include Hindi and closely a related form, Urdu. These languages also include Assamese, Bengli, Gufarati, Kashmiri, Oriya, Punjabi and Rajasthani. The main Dravidian languages, spoken in southern India, include Kannada, Malayam, Tamil, and Telugu. The tribal people speak their own languages.

Religion plays a vital role in the Indian way of life. About 83 percent of the Indian people are Hindus, and about 11 percent are Moslems. Islam, the religion of the Moslems, has about 61 million followers in India. The next largest religious groups, in order of size, are Christians, Sikhs, Buddhists, and Jains. The father of Buddism was born in India. Religious laws of the Hindus and Moslems govern the people's clothing, food, and marriage. They also strongly influence the type of occupation among persons who strictly follow the laws. Violence between Hindus and Moslems led to the division of

India into two nations, India and Pakistan. Many thousands of Indians have died in fighting between Hindus and Moslems. The bloodshed still occurs from time to time.

Hinduism has about 435 million follers in India. Hindus believe all living creatures will have many lives on earth after they die. Hindus also believe they will have a better life then, if they follow their religious rules. One rule of Hinduism forbids Hindus to kill cows or to eat their flesh, because cows are sacred. Hindus also consider monkeys and snakes sacred, but less so than cows.

Christianity has about 14 million followers in India. Many live in the state of Kerla, where they make up about a fifth of the population. Sikhism began as a movement to combine Hinduism and Islam. Buddhism ranked as India's chief religion in ancient times. Janism developed during the 500's B.C. Jains consider all life sacred and eat no meat.

The educational systems of India have made great strides in this century. For many years only a few had the opportunity to attend schools, and until recently it did not seem important that girls attend school. It is common for Indian families to sacrifice so that their children can receive an education. Many children are tutored and advance through schools very rapidly.

Today most children in India have educational opportunities. Indian schools have no mandatory beginning age, but most children begin at age five - seven. Before leaving for school, many children must do chores and then walk several miles to school. Although only six years of education are compulsory, high schools are available. Entrance examinations must be passed before entry into high school. Along with regular high schools, vocational high schools

are offered in many areas. Only in recent years have some high schools become coeducational. Though the schools have improved in recent years, there are still many people who cannot read or write.

City schools and rural schools are very different in India, and few of either are equipped with fine equipment, materials, and books like American schools, but the Indian people place a great deal of emphasis on learning and achievement.

Because the country uses some 250 languages, many of the villages, especially in the south, have their own language. The schools do teach Hindi, the national language, and English (because of the many years of Great Britian influence).

Indian peoples are unique. There are many special customs and relationships that have become a part of their culture.

The family is a basic human relationship of India. Marriage is sustained by the family and few divorces occur. Although arranged marriages in the strictest sense have been changed somewhat, the parents do help find a mate suitable for their son or daughter. There are few opportunities for boys and girls to socialize before marriage. Members have a strong commitment and responsibility to the family; therefore, the aged are cared for with respect and are strongly tied into the family unit.

The Indians have many special customs related to religious beliefs. A sari, a large wrap around cloth 6 yards long, is the dress of the Indian woman. Women often wear a bindi (red spot on the forehead). Married women also wear a red spot in the part of their hair and they wear bracelets to signify marriage.

The caste system, now abolished by law, has left a strong imprint on Indian society. Members of some castes have difficulty accepting members of other castes, eating meat, and even doing certain types of jobs.

Many Indian holidays have a religious significance. Other holidays are just for fun. So full of legend and folklore, every village has its private celebrations or fairs. Among the most celebrated holidays are the New Year, the Festival of Lights, and Holi (Vernal Fire Festival).

Indian New Years are celebrated all over India at different times of the year. The Hindu New Year is celebrated in April. Many devout Hindus make pilgrimages to holy streams for the washing away of sins.

The Festival of Lights is one of the most important holidays. It is celebrated by the burning of tiny lamps all over the house and city. Every doorway and window is bright with candles or lights.

Holi comes at the first full moon of spring. Bonfires light up the scene in the villages and boys spray colored water from squirt guns onto passers-by. This custom shows affection, not malice.

JAPAN

History. The history of Japan can be divided into seven distinct periods. The most widely accepted reigh begins with the Nara era, 710-794 A.D. during which time a capital city was established.

Following the Nara was the Heian period, 794-1185 referred to as a time of cultural awareness. Novels, poems, paintings, and architecture reached its heights, some of the lavish buildings are still standing today.

The third period is that of the Kamakura, 1185-1336, a time of increased military power. A consolidation of the warrior society was implemented, and the birth of Japanese form Buddhism followed.

A period that was very rich in the arts as well as economically productive can be attributed to the Ashikaga, 1336-1557. This was also a time of chaos, and many civil wars. Another significant aspect of this time is the use of money as payment instead of rice.

During the years of the Tokugawa, 1603-1867, Japan went through an authoritarian period. The country was closed to the outside world and the Japanese were forbidden to travel abroad. The social structure consisted of four major classes: warriors, farmers, artisans, and merchants. Although this was a period in which the country was under a strong dictatorship, it was a time of peace. As a result of this period, the people of Japan developed a strong feeling of belonging together as a nation. The fear of outsiders invading the country was no longer a problem, therefore the people improved their skills as artists and craftsmen; farming methods were greatly improved.

A period of restoration during which Japan became a world power began in 1865 and lasted until 1899. The constitution of 1899 brought about an election

of the nation's parliament similar to an authoritarian system once used in Germany. Areas of power were divided into two legislative chambers and there was no direct control over the army and navy staff.

China and Japan had a series of battles up until the death of Meiji in 1912. After 45 years of the Meiji reign, Japan became known as a world power. The relationship with neighboring countries was guarded, however, since Japan was out to conquer as fast as possible.

The reign of Taisho, 1912-1926, brought about industrial progress, however it was plagued with social unrest and a disastrous earthquake. During this period Japan's exports were vital to Asia and Africa because Britain and Germany could no longer meet the demands of the two regions (Asia and Africa).

By 1926 Japan had gone through many crises and conquests. The actions in China gravely damaged the relationship Japan had with America and Britain. Japan tolerated no criticism however and signed a military alliance with Germany and Italy. In 1941 Japan bombed Pearl Harbor and within a period of less than six months had conquered a vast area, from the Indian Burmese border to the highlands of New Guinea.

After years of hostility with major world powers Japan has now established a friendly relationship with the U.S. and is experiencing great success in industrialization since then. This progress can be attributed to the fact that the people are highly civilized, even though they had been isolated from the outside world. This enabled them to become well-disciplined, and progress came easily since the people had received the education needed for life in a modern world. The people of Japan were also willing to make the necessary changes to improve their standard of living. Although they depend heavily upon manufacturing

goods to sell to other countries, Japan had to utilize the best available resources because of the lack of space to grow major crops that could bring in revenue. The ability to manufacture more high-quality items has also given the Japanese a chance to experience a higher standard of living as well as increased exports. No other country has been able to match the progress of Japan and the people are proud of this uniqueness.

Culture. Like other countries, Japan has nearly homogeneous population. The racial composition of Japan consists of 99.4% Japanese, 0.5% Korean and 0.1% Chinese, Ainu and others (Wallechinsky and Wallace, 1975). The Ainu live in the northernmost part of Japan. They are similar to the American Indian in that they were the first inhabitants and now comprise the smallest percentage of the total population. Judging by their facial features, the Ainu are of Caucasian rather than Mongolian origin.

The main religions of Japan are three--Shinto, Buddhism and Christianity. Japanese religion was deeply influenced by the Chinese civilization with Confucianism setting the standards for public and private morality. Shinto gave the Japanese the outlet they needed for thoughts and feelings about their country and nature while Buddhism was associated with the metaphysical and spiritual problems. Less than 1% of the population practice Christianity with no single religion prevailing. Almost every Japanese was a follower of Shinto and approximately fifty percent also held the teachings of Buddha as their faith. Many homes have two shrines;a simple Shinto shrine with lighted candles and flowers and an elaborate Buddha alter with a small bowl of fruit in front of it. Pilgrimages were made to any temple or shrine regardless of faith or religious affiliation. Buddhism, like Shinto and Christianity, eventually split into

many sects with various teachings regarding salvation, but these religions remained deeply embedded in Japan.

The Japanese language is different from Chinese. It is a distinct and integral part of the culture with its own rules of grammar and own script which is complicated and enriched by the liberal use of Chinese characters. The Japanese language can be written in Kanji or Romaji; Kanji uses symbols to express sounds while Romaji is simply spelling Japanese words with Roman letters according to the sound of their pronunciation. Chinese and Japanese people can communicate, to a certain extent, through written calligraphy but not through the spoken language. The spoken language has little accent unless marked, and no tonic stress; every syllable is pronounced. Thus kimono = ki-mo-no; Hiroshima = Hi-ro-shi-ma. Consonants are pronounced as in English. The following is a guide for vowel pronunciation: a as in father, e as in bet, i as in machine, o as in most and u as oo as in hood. A three letter combination is treated as a single syllable. Confusion exists over yes and no when answering questions; these are frequently reversed according to the American way of asking a question. In Japanese names, the family name comes first and then the given name.

Holidays. The Japanese celebrate various holidays and festivals. In January, there is the "Gan Tan" or "Ganjitsu." This is the celebration of New Year's Day. Houses are thoroughly cleaned before the day of the New Year, and a special decoration called a "shimekazari" is hung over the entrances of homes to prevent any evil from entering. All members of the family dress in clean, new clothes. They make a special visit to the temple on New Year's eve. On New Year's morning, they visit relatives and friends, and children are given gifts of coins in special gift envelopes.

In February there are various festivals known all over Japan in the celebration on the coming of snow. They are the snow festivals.

In March one of the most important festivals takes place. This is the "Hina-Matsuri," the Peach Festival, better known as the "Girls' Doll Festival." On this day, the family doll treasures are displayed, in hierarchical fashion, from the emperor and the empress doll, down to the peasant dolls.

Throughout April, there are the Cherry Blossom Festivals, when Japan is filled with the beauty of its national flower, the cherry blossom. It is also a welcoming of Spring.

In May there is the "Tango-No-Sekku," or the "Boys' Festival," a celebration of the men in the family. On this day, boys place a bamboo pole in front of their homes. The pole displays carp-shaped banners, one for each boy in the family.

Throughout the summer, there are various summer festivals. There is also the "O Bon Festival," the Festival for the Dead. Food is taken to the cemeteries and lanterns are lit. This is a Buddhist holiday when the ancestors supposedly visit.

In the fall there are harvest and moon-viewing festivals. There is one special festival in November called "Shichi-Go-San," which means Seven-Five-Three. This is a day of special thanks for boys of ages five and three, and girls aged seven and three, considered unlucky ages by the Japanese.

Educational System. The educational system in Japan is a 6-3-3 system. There are 6 years of primary school, 3 years of lower secondary school, and 3 years of upper secondary school. When first established, this system was modeled after that of the United States. Attendance is required for the first nine years, but

the last 3 years of upper secondary school are not compulsory. The upper secondary schools differ from those of the U.S. in that there are several kinds of schools depending upon the students' needs: comprehensive schools for those students planning to continue their education and go into a university; technical, commercial, or vocational schools for those students who wish to terminate their schooling at the end of twelve years(age 6-18). This system also denied the reflection of social strata and opened educational opportunities for the majority.

After the first twelve years, a student may go on into a university. The universities are either on a four year basis or a two year junior college.

After World War II, more control and freedom of educational administration were given to the teachers, where before the government had made all the decisions. The teachers and the local governments are able to determine what curriculum to use, what texts to issue, etc.

Due to the great technological progress of the post war era, and even up to the present, there was a great demand for technicians, scientists, and engineers. To meet this need, there was a large scale movement to expand the natural science and engineering departments at the universities. Five-year professional school systems were established which combined 3 years of secondary schooling with 2 years of higher education, for training technicians.

Education in Japan is on a progressive basis, where it attempts to meet the needs of the future.

Value System. The Japanese are a very nationalistic people. They take great pride in themselves, their family name, and their accomplishments. Although they may be deeply influenced by another nationality, such as the Chinese,the

Japanese will modify where they feel the need for modification exists. They preserve what they feel reflects "aristocracy" or "elegance." Products of literature, art, and clothing are luxurious looking. They are meticulous in many of their traditional customs, such as in their tea ceremony and flower arranging. A simple serving of tea is done with a special formality and show of respect. The order in which the tea is served, who serves it, and the dainty and delicate cups on which it is served are some examples. Tradition plays an important role as well, for the men are always served first.

Men are always encouraged to be brave and strong, such as the carp, one of Japan's traditional symbols for courage, used on Boys' Festival. Also, they are often seen doing business in private, with no wives or girlfriends, except for the geishas who will serve tea in meeting places, such as clubhouses. This is part of the tradition, and the wives don't share an opinion. Most accept the geisha whose role has been tarnished and distorted through misrepresentations on the part of foreigners. They serve as hostesses, and are well educated, poised, and charming.

Some of the Japanese values are being challenged by the Western influence coming in through various ways. Couples marrying now do not necessarily follow the traditional role. They often both work, wait to have children, and do not select wives or husbands for their children. They themselves may have freely selected each other, and refused to marry anyone selected for them at birth.

Their housing is becoming less traditional with high-rise apartments. Japan is a small crowded country and the best way to build is up. Their rapid electronic progress has demanded a more expedient lifestyle. They are aware of so much more of the world now. They are one of the leading nations in exportation

of goods. Although their engineers and technicians wear the "blue" suit and t.e to the office and factory, and go home to a non-traditional setting, they still have an official break in the day when they will have physical exercises. They are keeping the valuable traditional culture, mixing it in with Westernization, and are coming out ahead.

KOREA

History. For almost 3000 years, the history of the Korean people has been closely intermixed with that of the Chinese. Korea's other neighbor Japan, also helped to shape its destiny. Korea's early recorded history begins about 1100 B.C., when a Chinese colony was founded at Pyongyang. Chinese influence remained until 100 B.C. when three native kingdoms--Silla, Koryuryo, and Paeche-- rose to power. The southeastern kingdom of Silla conquered its rivals by the 7th century A.D. but in 935, a rebel general, Wangyon, overpowered Silla and established his own kingdom of Koryo, from which the name Korea is derived. In the early 13th century the invasion of Korea followed the conquest of north China by the Mongols and Koryo wisely submitted to the new power and was allowed to exist as a Mongol tributary state.

The kingdom of Koryo survived the Mongols but in 1392 the kingdom fell after 457 years of rule. Koryo fell through internal disorders, not foreign invasion. It was succeeded by a new native dynasty founded by a successful general, Yi Taejo, and called the Yi dynasty. The Yi dynasty founded Seoul, the present capital of Korea and fixed their court in that city. The long life of the Korean dynasties is in sharp contrast to the shorter time of those which China ruled.

For two centuries the Koreans progressed, despite the internal political problems and the invasion by the Japanese. Korea fell to the Manchus of China in 1637. Under their influence the country was isolated from the non-Chinese world and became known as the "Hermit Kingdom." This lasted until 1876, when Japan

forced Korea to open its ports to outside trade. A war broke out between China and Japan over Korea and was fought mainly on Korean soil. After China's defeat in 1895, Russia tried to acquire Korean territory for trade. Japan ended the threat in 1905 by defeating Russia and in 1910 annexed Korea. The Koreans never accepted Japanese domination. In 1919 Syngman Rhee formed a government in exile in Shanghai, while from 1935, Communist-led guerillas harassed the Japanese bases in the North Korean hills. At the end of World War II, Russian troups entered from the north and American troups entered from the south and took control, with Korea divided at the 38th parallel. After the conferences failed to unite the communist north and the American backed south, South and North Korea were formed as separate states in 1948, with Syngman Rhee as president of South Korea--officially called the Republic of Korea.

Determined to unite Korea under Communist rule, North Korean forces invaded South Korea in June of 1950. The United Nations aided the South and Communist China aided the North in 1951. A cease fire was agreed upon in 1953, and Korea remained divided at the 38th parallel.

Syngman Rhee served as president from 1948 to 1960. Fresh elections were held after the President was forced to resign after charges of election-rigging were made. Stormy political years were to follow the elections and finally the military coup leader, General Park Chung Hee, announced presidential elections for 1963 in which he would be a civilian candidate. In that year, and after the elections of 1967 and 1971, he has held on to the presidency.

Racial Composition. A difference between Korea and other Asian countries lies in the uniqueness of its racial composition. Like the solitary language, Korea consists of only one single ethnic group, Korean. This group comprises

99.9% of the population. Koreans descended from several different Mongolian tribes which united to form a completely separate race, unlike and different from the Chinese and Japanese.

Values. Due to the traumatic historical experience of Korea, the people have become extremely competitive. This dedicated group has recently been named the hardest working group of people in the world by the International Labor Organization. They are proud of this recognition and have proven this with their success.

Koreans place a great value on their family life which predominantly consists of the nuclear family unit. On the whole, they are a very patriotic, diligent, generous, and fun loving group of people. Koreans place education as their main priority, with mass communications equally as important. Their advanced systems of communication have helped to educate the general population.

Language. Unlike other Asian countries, Korea is united by only one language. The native language is distinctly different from the tonal Chinese tongue even though for centuries Chinese characters were used with Korean pronunciation. In the 15th century however, a new set of characters was originated. This alphabet, Hangul, is comprised of 24 concise, phonetic symbols. Korea's literacy rate of 90%, one of the highest in Asia, proves the alphabet's efficiency and practicality.

Religion. Buddhism is recorded to have been introduced in 372 A.D. by a Chinese priest named Shun Tao, who brought Buddhist scriptures and images to the Kingdom of Koguryo. When the Koryo Dynasty succeeded Silla as the reigning power in Korea, Buddhism reached its highest glory. The Yi Dynasty adopted Confucianism as the national creed. Its policy was to suppress Buddhism.

Confucianism was more philosophical than religious and is still deeply rooted in Korean culture. The introduction of Christianity into Korea was first accomplished through documents acquired in China by Korean diplomats. Today there are 5,700,000 Christians in Korea.

Education. Korea's 1968 Charter of National Education provides a kindergarten level for ages 4-6 for a course of one or two years. Included in the curricula of elementary schools are Korean language, arithmetic, natural science, social studies, music, fine arts, health, and physical education. Other components of the elementary school curricula are anticommunism, moral education and special activities.

The middle school is designed to give liberal and general education upon the foundation laid by elementary education. It also includes the basic subjects plus vocational training or home economics and foreign languages.

High school is aimed at giving advanced liberal and technical education on the basis of what was achieved in middle school. Higher education institutions consist of two-year junior colleges, universities, and graduate schools. Graduate schools are attached to most four-year colleges or universities, conferring master and doctoral degrees.

Holidays. New Year's Day usually falls in February. Members of the family get up early, wear their best clothes and show respect to their elders. Small gifts are also given to the children. Family and friends visit each other.

Buddha's Birthday is the 8th day of the 4th month. Believers hold processions and adorn temples with banners and lanterns.

Children's Day is May 5th and is celebrated with programs for the children.

Dano Festival is the 5th day of the 5th month by the lunar calendar. A

great national holiday, highlights are wrestling contests among young men and swinging for women.

Memorial Day - June 6th is a tribute to dead war veterans, family picnics are held at gravesites.

Constitution Day - July 17th commemorates the adoption of the 1948 constitution.

Chosok falls on the day of the full moon in the 8th month. This holiday is very much like our own Thanksgiving. Food abundance makes it the gayest holiday of the year, they hold harvest dances, eating and drinking of rice wines.

THE PHILIPPINES

History and People. The Philippines encompass approximately 7,100 islands with a total land area of 115,700 square miles. Eleven of the main islands comprise 90% of the total land area. Luzon is the largest island; Mindanao, the second largest; and the Visayas, a grouping of smaller islands.

Pre-historic tribes were found in the Philippines some 250,000 years ago. The Aetas (Pygmy Negritos) are generally considered the original inhabitants of the Philippines and were the dominant group when the Spanish arrived in the 16th century. Between 300 B.C. and 200 B.C. the Malays (Indonesians) migrated to the Philippines. The Malays are the original forebears of the present day brown-skinned, straight-haired Filipino. Chinese merchants and traders settled in the 9th century A.D. Arabs arrived in the 14th century, introducing Islam in the South.

Ferdinand Magellan established Spanish rule in 1521 when he claimed the islands for Spain. Spain's 300-year rule left a lasting impression. Just as the Philippines were emerging from Spanish dominance, they were occupied by the United States as a result of the Treaty of Paris ending the Spanish-American War in 1898. The United States ruled first with a military then a civilian form of government. On July 4, 1946, the Philippines became the Independent Republic of the Philippines.

Filipino Culture. Most families are large and closely bound by filial loyalties. From infancy, Filipino children are taught to respect and obey their parents and elders, a trait that remains with them throughout life. While the man is the head of the family, he considers his wife an equal partner in the marriage. The wife usually controls the family purse strings.

Life in the Philippines is governed by many social customs. The most pronounced is the desire to get along and not cause offense. The debt of gratitude plays a large part in interpersonal relationships. Children are indebted to their parents and are considered ungrateful if they fail to provide for them in their old age. If a large favor is done a person, his whole family feels an obligation to the favor given. No one would dare ask for another favor until his token of appreciation is accepted. The third trait is the belief that all things are due to fate and luck. Little credit is given to effort or one's ability. They are rather nonchalant, easy going, and resigned to things as they are. As a popular saying goes, "Life is like a wheel. Sometimes you're up, sometimes you're down."

There are eight major dialects and 87 sub-dialects, including Tagalog (now designated as Filipino), Ilocano, and Visayan. Tagalog is becoming the medium of communication. English and Filipino are taught in the schools in the Philippines. English is spoken by more than 40% of the Filipino population. It may be difficult to understand their English because of their accent. Some of them have not practiced English, therefore do not have a very good command of the language. Spanish is understood and spoken by some Filipinos.

The Filipinos are essentially a deeply religious people. Eighty-six percent of the people are Roman Catholics. In the southern islands approximately two million Muslims follow the teachings of Islam. More than one million Filipinos claim allegiance to some form of Protestantism. Baptist churches claim 28,000 members.

Attendance through the first four elementary grades is compulsory for children when they reach the age of seven, and they may attend the three

intermediate grades without cost to their parents. They may also attend three years of high school being charged a very low tuition. State-supported colleges and universities charge a very low tuition. Four years of college work is required to receive a B.A. or B.S. degree. Parents will make almost any sacrifice to give their children the best education possible. When a student has completed his education and is earning money, he is expected to help his brothers and sisters continue their education.

National holidays include Christmas, Good Friday, Easter and All Saint's Day. On November 1st, All Saint's Day, Filipinos visit the family graves. Every town and barrio has a patron saint and every patron saint has a feast day. The day starts with a high mass, and the celebration is climaxed by a religious procession in the evening.

The longest and most elaborate celebration of the year is the Yuletide season. Christmas festivities start on December 16th and continue until January 6th. The midnight Nativity Mass on Christmas Eve climaxes the religious services and is followed by feasting. The children open presents on Christmas Day. New Year's Day is celebrated on January 1st.

Independence Day was originally celebrated on July 4th, the date of the country's independence in 1946, but was changed to June 12th, commemorating the day in 1898 when Philippine independence from Spain was proclaimed.

Jose Rizal Day is celebrated on June 19th. Jose Rizal was the nation's greatest hero who was executed by the Spaniards in 1896. Other holidays are Bataan Day on April 9th, Labor Day on May 1st and National Heroes' day on November 30th.

SOUTHEAST ASIA

CAMBODIA

Though presently occupying only a small portion of the Indochinese Peninsula, Cambodia, known officially as the Republic of Kampuchea since late 1978 when the Communist Vietnamese forces took over the country, was a united Khmer empire from the 9th to the 15th century. Generally characterized as a flat plain ringed by densely forested mountains, it is bordered by Thailand on the west and north, Laos on the northeast, Vietnam on the east south and the Gulf of Thailand on the southwest. About 85 percent of the population is ethnic Khmer (Cambodian); with 5 percent Chinese, 5 percent Vietnamese, Cham and diverse upland tribal groups making up the remainder.

The national language is Khmer, spoken by at least 85 percent of the population. French is the accepted language in intellectual and professional circles. Vietnamese and to a lesser extent, Chinese are the languages of the market place.

The Khmer language is classified to the Mon-Khmer language stock, which is similar to the Munda languages of India.

History. The Khmer people of Kampuchea are believed to have entered their present country on the Mekong River from the Northwest earlier than 2000 B.C. By the first century A.D. the kingdom of Fu-nan was dominant. The early sources are almost exclusively Chinese, and derived from reports of Imperial missions visiting the lower Mekong region in the mid-third century. At some time in the sixth century the Khmer Kingdom of Chen-la, north of the Mekong, appears to have conquered Fu-nan. From the ninth to the fifteenth century

the Khmer empire stretched from the Gulf of Thailand to the Chinese border and was the leading nation on the southeast Asian peninsula. The Khmer capital was at Angkor Thom and this was the period of the construction of Angkor Wat (Temple), within Hindu cultural tradition the largest religious edifice in the world and considered to be the greatest single architectural work in Southeast Asia. A stylized representation of its towers have become the central theme in the design of Cambodia's flag.

The end of this great period of Khmer glory came in 1353 when the Thais conquered Angkor. This resulted in Hindu-Brahminism giving way to Theravada Buddhism which has continued until the present. During the 400-year period which followed, Kampuchea was reduced to a vassal at alternating periods of neighboring Thailand and Vietnam. This eventually ended with the establishment of the French Protectorate in 1864, and along with it, the monarchy continued under her protection.

It was not until 1954 that Cambodia became completely independent of France. In 1955, Prince Sihanouk abdicated as King and took over as Prime Minister. He established a remarkable paternal ascendancy over his people, personally guiding its policy. In March, 1970, however, Parliament voted unanimously to replace Prince Sihanouk as chief of state because he had allowed the "Viet Cong" to use the eastern half of Cambodia as a corridor from North Vietnam and Laos into South Vietnam. In October, 1970, the monarchy was abolished and Cambodia's name was changed to the Khmer Republic. The North Vietnamese pushed westward across the republic, aided by the Khmers loyal to Sihanouk. In April, 1975, after many years of fighting, the Communists defeated the former government and called itself Democratic Kampuchea. The most recent change took

place at the end of 1978 and early 1979, when Communist Vietnamese forces overran the Cambodian Communists and set up their own type of government.

Values and Culture. Cambodian society contains three main occupational segments--the government bureaucracy, the clergy and the peasentry. Efforts to improve one's social status tend to take place largely in an urban setting. Within the village a sense that all are--or should be--social equals is strong. Within Khmer villages, deference is reserved for monks and the elderly; the highest prestige for laymen acrues to those who are pious and exhibit good character--generosity, good nature, unselfish compassion for others, honesty, temperance, chastity, and avoidance of quarrels. If he does not possess exceptional piety, a man cannot gain an exalted position in his community, no matter what other admirable qualities he may possess. Intemperance in any form is the biggest failing.

Opportunities in government service are the most highly prized by educated Khmer youths, and the new educational ideas are also raising the status of students and teachers. Status upgrading can be achieved through wealth, though this brings little prestige in itself. Competition for status involves values completely foreign to most Cambodians, who dislike stepping on others to gain prestige. They quickly rationalize failures in the secular world through their Buddhist ideology which represents his primary value system: "the total of merit in one's previcus existence did not warrant a better status in this life."

The family household is the basic and only well-defined enduring social unit in Khmer society.

The ideal household consists of a married couple and their unmarried children. Parents usually live apart from their married children when economic factors permit.

The main responsibility of the family is not veneration of the past, but rearing the new generation. Relationships within the family of parents and children are precisely defined by tradition and law. Tradition, supported by Buddhist precept places great emphasis on formality and respect paid to elders. A married couple expects to give financial aid to needy parents of either spouse, but involvement with remote relatives is shunned. Children are treated affectionately but not fussed over. Children are nicknamed after astrological numerals or grotesque animals to frighten off evil spirits. The child's head is considered sacred--even an amiable pluck of the cheek is considered extremely poor manners. The primary duty of parents to a son is to prepare him for the time he will enter the Buddhist priesthood thus symbolizing a breaking away from family supervision.

Religion. Theravada (Hinayana) Buddhism is the official religion of the Republic of Kampuchea. It is actively practiced by support of the Buddhist brotherhood and by involvement in Buddhist rites and ceremonies by 85 percent of the population. The remainder of the people claim to be Muslims, Christians and tribal religions are practiced by hill tribes.

Most young men are expected to spend a short time in the Buddhist priesthood. Usually at least three months have been sacrificed for the respect of his parents, who gain merit when he becomes a priest, and out of reverence for the Buddha. After completing his time at the monastery, the youth is free to leave home and marry and is recognized as an adult.

The Buddhist monk has traditionally occupied a unique position in the Khmer culture. By his way of life, he provides a living model of the most meritorious life, and by his dependence upon the laity for his every need, he provides them with opportunities to earn merit for themselves by their almsgiving.

Khmer people see no contradiction between Buddhism and spirit worship or animism. Shrines to local spirits are found in the wat or temple as well as in forests, fields, and in household compounds. Spirit worship, then, is meant to deal with the problems of this world; Buddhism is oriented to finding one's way out of it.

Education. By the early 1970s, 60 percent of the people aged fifteen or older were functionally literate. Between 1964-69 the government conducted a mass literacy campaign that enabled large numbers of persons to learn to read and write. In recognition of the program's success, Cambodia was given the Gold Medal for Literacy, an award conferred under the auspices of UNESCO.

In 1969, primary education consisted of a six-year course which was divided into two cycles of three years each. Education is done in the Khmer language, but French has been taught as a subject beginning in the third year.

Secondary education is offered as a seven year course, divided into two main cycles of four and three years. Only a few schools offered the entire seven years course. The certificate from the four-year cycle would be roughly equivalent to a tenth grade education. Those who completed the next two years would be given a first baccalaureate diploma which would be equivalent to a high school diploma in the United States. Due to the war's escalation in 1970-71, the number of secondary schools in operation had dropped from 148 to 83. In 1969-79 there were nine universities in operation, with a total enrollment of 9,100.

Holidays and Festivals. Holidays of all sorts are treasured by the Cambodians. Western organizations operating in Cambodia consider a 220-day work year a good average. With their keen sense for theatrics, they insist that

celebrations must be well-staged affairs, with fireworks, costumes, floats, and parades. Men in public office are often judged according to their performance in organizing such ceremonies.

Boat races, with longboats (hewn out of a single tree trunk) and manned by a crew of more than forty are an old tradition. The main feature of the Water Festival held in November at Phompenh are these boat races. Hundreds of thousands of Cambodians from all over the country come to Phompenh for this spectacle that is viewed by the king from a floating review stand.

The most important events of the year are Buddhist holidays. The traditional Cambodian New Year (Choul Chhnam), in mid-April is a time of cleansing that lasts three days. On the last day of the old year, houses are cleaned and large amounts of food prepared for family and friends. Speical altars are set up for prayer.

On New Year's day itself, Cho Chhnam, the people go to the temple to bathe the images with water and to pray for good fortune. Food is offered to the Buddhist monks. On the last day, people make sand hills and insert in them colored paper flags as pleas for prosperity. During these days the people must not work for it is a bad omen. They must be happy and spend time with friends and relatives.

Cambodians have a Constitution Day on May 5th and Independence Day on November 9.

LAOS

Country. The landlocked Socialist Republic of Laos borders on Thailand, Burma, People's Republic of China, Socialist Republic of Vietnam, and Kampuchea(Cambodia).

Ethnic Identification. The people fall into four groups. About one-half are ethnic Lao, living in the lowlands; about 20 percent are Lao Theung (slope-dwellers); about 20 percent are tribal Tai of the upland river valleys and plateaus and about 10 percent are Lao Sung (dwellers on mountains above 3,500 feet). Ethnically, the Lao people are a branch of the Thai race.

Language. The official language is Laocian Tai.

Laotians use an alphabet which is a modified form of the ancient Sanskrit language of India. It is in all essentials identical with the Thai alphabet, but is written in several styles varying as English print does when Roman or italic type is used.

History. The Kingdom of Laos derived its name from the Lao, a branch of the Tai ethnic group. In their earlier history the Lao-Tai occupied most of present-day Szechwan and Yunnan provinces in southwest China, where they established the kingdom of Nan Chao in the eighth century A.D. A relatively well organized state with strong military forces, Nan Chao existed until 1253, when it was destroyed by the Mongols under Kublai Khan. Some Tai, including the present-day Lao, followed the Mekong River into the rugged, sparsely populated northern section of the Khmer empire. Already living in that area were the Cham, Mon, and Kymer peoples, who may have been of Malayo-Polynesian origin.

Laos first became a united kingdom in 1353 under Fa Ngoun, the Conqueror. He united three territories into the Kingdom of Lan Xang (pronounced Lan Chang,

literally, Million Elephants). His successor, Sam Sene Thai (literally, Lord of 300,000 Tai) further consolidated the kingdom under strong Siamese influence and for sixty-three years its neighbors in Annam, Champa, Angkor, Sukhothai and Chiengmai respected its government.

The kingdom became fragmented thereafter and in 1778 was occupied by Siam. Other sections of Laos had varying measures of vassalage to the Thai, Burmese or Vietnamese until 1826, when they became a part of Siam. France took over the nation as its protectorate in 1893, and thereafter it became a part of French Indochina until 1954 when it became an independent and neutral country with a constitutional monarchy.

Starting in 1960, a succession of war and coalition governments were set up. Finally in 1975, the new government declared itself a Socialist Republic. Under the French, Laos was oriented away from Bangkok, ...with independence this trend has been reversed.

Values and Culture. The overwhelming proportion of all activity--social, political, economic--begins with the family. Family labor is combined for collective use and mutual gain. A young couple normally begins married life as part of either the husband's or the wife's parental household, setting up their own residence when economic circumstances permit. Whereas the wife and mother has considerable say within the family circle, it is the male head of the family who represents the household in outside affairs.

A Laotian's chief loyalty then, goes to his family. However loyalty to one's village is also strongly developed, so this represents an acceptance of a wider responsibility than the immediate family alone.

The Laotian's second highest loyalty is the Buddhist religion, its priest, or "bonzes" and its precepts. Because Buddhism is not dogmatic and by its teaching that one must be highly tolerant, it is not difficult to follow.

Education and training are also highly valued. In a study of incentives among government employees, it was found that desire for training ranked far above such items as high pay, higher prestige and good social conditions.

The acquisition of wealth causes an individual to gain much merit religiously, but also results in higher prestige from his associates. Should he acquire a surplus of wealth and save it, however, he would lose prestige. The Lao reasons that, what a man gains should be expended lavishly for one's religion, i.e. for the bonzes and temples, or for others whom he would honor with an appropriate feast.

In interpersonal relations, manners, hospitality and respect for elders are very important. To show that one has attained equanimity or imperturbability, one should not be argumentative. If open conflict should occur, one must be ready for compromise. This is what happened after many months of preparation in 1957 when negotiations for the reintegration of the Pathet Lao rebels into the nation were conducted in face-to-face meetings between the prime minister and the Pathet Lao leader--who were half-brothers.

Religion. Theravada (Hinayana) Buddhism is the official religion of Laos. In practice, however, it overlays a deeply ingrained core of spirit worship. The cult of the "phi" is found today in some form everywhere in Laos, even among the highest levels of Buddhist clergy, so that now a Buddhist priest may participate with a village shaman (medicine man) in exorcising various phi. Giving alms to bonzes and supporting pagoda projects is still a basic belief of the commoner

and an effective way to gain merit toward better reincarnations. However, every popular festival or celebration is centered around invoking the presence of the phi to bestow well-being on the earthly participants.

Education. The pattern for public education has been 6-4-3 or 6 years primary, 4 years junior high, and 3 years senior high. Though three years of public education have been compulsory in Laos since 1951, only one-third of the eligible children are actually able to enroll because of a lack of schools and teachers. All government primary schools have been free and co-educational. However, complete elementary school and any kind of secondary education could be had only in the main towns during the late '60s and early '70s. Discipline has been very strict in all schools.

If a Lao student informs a teacher in the United States that he has completed "college" he means that he has completed the equivalent of the U.S. junior high school. French has been a required language being introduced along with Lao in the fourth grade. English has been optional in the secondary schools. A-1 teachers in the secondary schools have been French.

In 1967, three technical schools had been opened to provide up to two years of pre-vocational training for persons who had completed elementary school.

For students interested in higher education, one university in Vientiane offers courses in law, medicine and teaching, but most students who are able attend universities abroad.

Holidays and Festivals. Laotians prefer the fifth month of their calendar to celebrate the New Year, or Pimai. Then the astrological signs point to light and prosperity. It also anticipates the end of the hot season and the coming of the life-giving rains. The departure of the old year is celebrated with a

procession, prayers and a long period of festivities. Houses are swept to symbolize the expulsion of any evil spirits. On the first day of the year, the bonzes and other people cleanse the Buddha images with holy water. The king himself sprinkles the Buddhas with holy water. It is a time of visiting and all dress in their best. Even so, soon it is time for all to get splashed. Laotians also believe that the water-throwing will bring abundant rainfall, so good crops will be assured. The release of birds shows a spirit of forgiveness and court gatherings are marked by processions or royal elephants.

Soon after, at the full moon of May, the Laotian sixth month, Visakha Boucha or Boon Bang-Fay commemorates the birth, enlightenment and death of Buddha. General festivities even more jubilant than most Laotian celebrations are observed. Pilgrimages play a major role in these activities. But the most widely observed celebration involves the ritual firing of home-manufactured rockets. It is sometimes called the Festival of the Rockets. A contest between temple communities is held to determine which can build and launch the rocket that makes the longest flight. Monks are generally the best rocket-makers. Children, young people and expectant mothers are blessed at this time celebrating life and fertility.

THAILAND

Thailand's tropical kingdom lies in the heart of Mainland Southeast Asia. Its mountains forested in teak form a ring around its wide plains that are interlaced with rivers. An idiom of the people reminds one that it is a land of plenty. They say, "In the fields, there's rice; in the streams, there are fishes."

Thailand shares borders with four countries: Burma on the west, Laos on the north and northeast, Cambodia (Kampuchea) on the southeast, and Malaysia on the extreme south. China lies only 75 miles from her northern boundaries.

Ethnic Identification.. The largest ethnic group is the Thai, whose name means, the "Free." An unnumbered group of Laotian Thai live in the northeast section where they frequently cross over the Mekong River from Laos. Thailand has a Chinese immigrant minority, probably around 3 million; with a large proportion of these living in Bangkok. Approximately 1 million Malay Muslims occupy the Kra peninsula bordering Malaysia and speak Malay. In the hills around Thailand's northern boundaries, there are some thirty tribes, numbering about 230,000 in all. Since 1975, when the Communists took over portions of Laos and Cambodia, at least 100,000 refugees have crossed into Thailand, also.

Language. Thai is the official language, though Chinese and English are widely used. The Thai alphabet is a modified form of the ancient Sanskrit language of India. It was first invented and utilized by King Ramkamhaeng in 1283 A.D. The Thai alphabet has 44 consonants, 32 vowels and five different tones that change the meanings of the monosyllabic homonyms.

History. The Thai peoples occupied at one time a vast range of mountain-valley territories extending along the southern China border from Yunnan eastward

to offshore Hainan Island. Their chief state, called Nan Chao by the Chinese was established in 728 A.D. by a Chieftain named Piloko. Early in the thirteenth century, when the Mongols began their conquest of China, a great Thai migration surged southward along the banks of the Mekong and Menom Chao Phraya rivers towards lands that were to become Laos, Cambodia, Thailand, and even the Shan states of eastern Burma.

Two Thai-Syam chiefs fought their way south mainly against the Khmers to successive capitals, first at Sukhotai (1238-1350), then at Chiengmai (1297); and finally Ayuthaya (1350). When Aythaya fell to the Burmese in 1767, it had been the Thai capital for 417 years, while 33 kings had ruled. In 1598, under King Naresuan, Siam had enjoyed a period of splendor exceeded only by that of Imperial China.

Within a year after the fall of Ayuthaya, King Taksin had driven out the Burmese and re-established the capital of Siam at Thonburi. In 1782, a new capital was founded at Bangkok by King Rama I, founder of the Chakri dynasty which still rules Thailand today. The present king is King Phumipon Adulyadet or Rama IX.

During the passing years, Thailand's farsighted monarch, King Mongjut, Rama IV, made trade agreements with England and thereafter his son, King Chulalongkorn, Rama V, by adroit diplomacy that allowed England and France huge land grants, maintained Thailand's independence and thereby won for her the distinction of being the only country in Southeast Asia that was never ruled by a European country. Continuing her close associations with Western nations, Thailand fought in World War I with the Allies and joined the League of Nations in 1920.

In 1932, following a bloodless revolution, King Rama VII agreed to give the people a Constitutional government. Then in 1939, the government declared its name to be Thailand rather than the old name of Siam, which had been in use since the eleventh century.

During the Second World War, when the Japanese invaded Southeast Asia, the Thai government was forced to declare war on the U.S. and Great Britain. While many Thai secretly supported a resistance movement after the war, Thailand made its peace with these nations. In December, 1946, Thailand joined the United Nations and is now serving as a regional center for various U.N. agencies.

In 1954, following the French defeat by the Communits Vietminh, Laotian and North Vietnamese refugees began pouring into northeast Thailand. In 1956, the Thai Ministry of National Development, assisted by American aid and officials, began giving wholesale domestic assistance to the impoverished Northeastern Provinces.

As the Indochinese War continued, Thailand offered the U.S. military bases to facilitate efforts to check Communits expansion and sent 11,000 troops to fight with the South Vietnamese between 1968-1972. Since the fall of South Vietnam, April 31, 1975, there has been a steady increase in the number of refugees entering from Laos, Cambodia, and Vietnam. In early 1979, the arrival of Kampuchean refugees again increased due to the invasion of that country in 1978 by military forces from Vietnam.

Values and Culture. The national structure of Thailand is very strong. The Indian concept of divine kingship, along with some of its symbols, such as the white umbrella, has been retained down to the present time. As a result, the King is venerated with a respect second only to the Buddha.

Partly because Buddhism lies deep in the history of the country and partly because it is the state religion, the Thai feel a deep loyalty to its teachings.

However, the Thai's regard for family unity and solidarity and their respect for parents and elders must prove the point that his first loyalty goes to the family. Filial piety is not merely a matter of form; it is a tremendous force in the motivation of conduct. This is true even though such respect sets certain limits on the individual's freedom. Neither can he conduct himself according to his own inclination. As a reciprocal result, every family member is obligated to assist the others; and, in return, he can expect protection and aid.

Thai people also maintain very close family ties. Grandmothers usually stay at home, looking after babies. As a result, a deep love and respect is felt to one's grandparents. Older children are expected to help when they are not in school, for everyone in the family works together. Helpfulness is carried beyond the family circle and is very noticeable in farming villages as everyone helps to plant their neighbor's rice and at harvest when once again, neighbors work together. This feeling of neighborliness is one of the distinguishing marks of Thai culture.

When the neighborhood helpers have finished the day's toil, they usually stay at the host farmer's place for dinner, chatting beside a bonfire while the young people sing and dance. Many "matches" are made between the youth here at firesides such as this. Here is one of the few places where a young couple is allowed to be unchaperoned. Though couples love to dance, it is done separately; never with an arm held around the partner.

In modern Thailand, the status of women has been equalized with men. They have the right to vote and to be elected to office. Women doctors are becoming more numerous. A suggestion that women have more freedom than those in most other parts of Asia is seen by the fact that some 90 percent of Bangkok's real estate is owned by women.

Thai also place high value on the individual's responsibility for himself, and therefore on his need to work out his own future existence. To do this he must gain "merit" or good works. The Thai believes in the operation of the law of karma which is found in both Hinduism and Buddhism. This law affirms that deeds in one existence determine conditions of life in a later incarnation. This law rationalizes the wide variations of fortune and status seen in everyday life and therefore was easily assimilated into the Thai as well as the Khmer and Laotian way of life.

This belief obviously goes against any idea of social equality between men. Therefore, there is in Thai society an elaborate hierarchy of status in which each person tends to see himself as either above or below, but seldom precisely equal to those around him. The Thai child must learn the gesture of respect for his superiors. A different personal pronoun is used for each class of persons. The formal Thai salute, made by placing hands together is given at various heights to express the reciprocal position of the two people.

Even in the face of the Thai's sense of personal responsibility, duty to others, a deeply religious reverance for life, and their lawabiding qualities, they are a genuinely friendly and hospitable people. Restraint in gestures and quiet speech both are considered desirable. Western brusqueness is considered to be misguided. A guest, whether expected or not, is greeted courteously and ceremonially.

The Thai also have a gentle light-hearted way of looking at life that can best be summed up in an idiom that is heard repeatedly ..."Mai pen rai!" It means "Never mind. It really doesn't matter." Through this philosophy, they can easily show a good nature in difficult situations and "save face" for their fellow-man.

Religion. Approximately 93 percent of Thailand's people follow Theravada Buddhism. However, the constitution permits all religions; Muslims make up about 4 percent of the population and about 1 percent have become Christians. In recent years the number of Christians has been rising rapidly.

Hinduism or Brahmanism is not practiced as a distinct religion, but most of the rites and ceremonies concerning national events, as well as, family affairs such as marriage and cremation are officiated over by Brahman-Hindu priests. In addition to this practice, the Thai people simultaneously venerate a galaxy of spirits known as "phi" (pronounced as the letter P). In some corner of every Thai yard, a small house, like a bird house, mounted on a wooden post at eye-level, gives evidence of this animistic belief. Thus, this "guardian phi" of the mainhouse must be fed with rice or offered flowers, candles, or incense as often as felt necessary.

As part of their religious practices, the Thai Buddhists pay respect to their country's 23,000 wats or temples. Devotees purchase gold leaf and apply it to the thousands of Buddha images. Performance of such deeds as well as alms-giving and filling the rice bowl of monks--is considered a privilege, helping one to earn "merit" toward one's reincarnation.

Almost every man in Thailand becomes a monk for at least a short time, perhaps two months. Men of distinction spend longer periods in monasteries,

thus bringing dignity to themselves and their families. A monk must live on gifts, eat only once a day, remain chaste and confess his sins every two weeks. Since the Thai monk wears a dark saffron-colored robe, Thailand is sometimes called "The Land of the Yellow Robe."

Education. Literacy in Thailand is now above 70 percent, among the highest in Asia. Compulsory free primary education has been expanded to seven years and 93 percent of the children ages 7-14 are presently enrolled. Thai is the medium of education at all levels, but English is taught as a second language from grade five.

Secondary education calls for five years of study and competition is intense as most civil service posts call for a high school diploma, and Thais traditionally look upon government service as highly prestigious. Vocational schools call for six years study and training beyond primary school.

In 1978, there were 9 state universities in Thailand, five of them located in Bangkok. In addition, in 1975, 74,000 Thai students were studying in the U.S.

Holidays and Festivals. Songkran is a three-day open season festival in the peak of the dry season, when the Thai mark the beginning of the lunar New Year. It is also a religious festival of "bathing the Buddha," and includes rain-making ritual, mating game and uninhibited fun when tens of thousands make a pilgrimage to Chiengmai to see the most elaborate celebration of all. At home, the young "bathe" (sprinkle) the elders as a sign of respect. Before the festival everyone is busy doing their housecleaning, for they believe that anything bad remaining from the old year will bring bad luck.

On Songkran when everyone is dressed in their best traditional clothing, offerings of fruits, candies, flowers are taken to the temple. There after sprinkling lustral water on the Buddha and abbot, everyone feels free to begin the happy custom of splashing water on each other. In recent years, the occasion has included a parade of floats on which the loveliest Chiengmai girls vie for the honor of becoming Miss Chiengmai.

Another popular festival of the Thai people is the Loy Krathong. Full moon in November brings this celebration of the cessation of the rains and the beginning of harvest. Tiny boats and large ones are made from banana leaves and decorated with bright colors. A candle is set aflame as the little candle-boats are launched from many participants on the banks of the filled rivers and waterways. It is a day of thanksgiving and symbolizes the dispelling of sin.

Other festivals follow the chief holidays that mark the important dates in the life of the Buddha and are marked with suitable celebrations of worship, pilgrimages to temples, offering of gifts to priests and friends. The most important of these is Visaka Bucha, which marks the birth, death, and enlightenment of Buddha.

VIETNAM

Vietnam stretches over a thousand miles along the southeastern coast of the Indochina peninsula, from the border of China on the north, the Gulf of Tonkin on the east and south to the countries of Laos and Cambodia (Kampuchea) on the west.

Ethnic Identification. Nearly 90 percent of the people of Vietnam are Vietnamese--a mixture of Mongolian and Indonesian peoples. The Vietnamese are primarily lowland-dwelling people. Much of the land in Vietnam is fertile, especially the Red River delta, the central coastal plain, and the Mekong River delta. These areas drained by extensive networks of canals and waterways produce large quantities of rice. Racial minorities include about a million urban Chinese and a half-million Khmers. The highlands are inhabited by some 700,000 tribespeople of non-Vietnamese racial background, known as Montagnards. In northern part there is an ethnic minority which uses the Tai-Kadai family of languages, and the Neo tribes which speak a language of the Sino-Tibetan family. Other minorities make up less than 1 percent of the total population.

Language. Vietnamese is a tonal language showing some similarity to Thai and containing many words borrowed from Chinese. It may be written either in Chinese characters or in romanized script, but the latter is now used almost exclusively.

The romanized script was invented by a French Catholic missionary named Father Alexander of Rhodes. This system, called Quoc ngu, uses the Roman Alphabet to represent Vietnamese sounds. There are 12 vowels and 27 consonants in the language which utilizes six different tones.

History.

The Vietnamese who lived east of the cordillera and in the northern half of coastal Annam were a mixed race originiating about 400 B.C. in South China, perhaps as far west as Tibet, but were basically Austronesian. They were conquered by Chinese invaders during the Han Dynasty around 111 B.C. and were thereafter assimilated as Chinese, thus developing into a highly disciplined and industrious people.

The inhabitants of Tonkin, the neighbors of China in the northern part of the Indochina peninsula, called themselves Nam Viets, Nam, being the word for south, and Viet or Yueh being the name of the people of South China.

The Chinese, however, called these people the Annamites, meaning the people who lived south of An, or the country of peace, as the Chinese euphemistically called themselves. These people accepted Chinese cultural influences as seen in their language, religion, concepts of government and philosophy, but they despised Chinese political domination. At their first opportunity, with the collapse of the Tang Dynasty in 939 A.D. they threw off the Chinese yoke of a thousand year's rule, even though this meant civil chaos and constant warfare with the Hinduized Chams, Khmers, Thais and Laos by whom they were surrounded.

Thereafter the Vietnamese began their drive to the south which ended in their conquest of the kingdom of Champa by the late 1400's, and later the southern area, Cochinchina, by the late 1700's, thus occupying the fertile Mekong delta. For Vietnam, the struggle which had gone on for five centuries up and down the narrow plain between the Annamitic Chain and the sea, was brought on partly by Chinese immigration and by her own fecundity.

Bitter rivalry between the Trinh's of Tonkin and the Nguyen's of Cochinchina in the south was in existence long before the French invasions. This rivalry gave the first opening for European intrusion. The French finally established Gia-long (Nguyen Anh) as "Emperor of All the Annamites" in 1802. But by 1863, the French had conquered Cochinchina, and by 1884, had established a French Protectorate over Cochinchina, Annam, and Tonkin.

Vietnam remained under French control until 1954, with the exception of a short time during World War II, when Japan occupied the country. After the defeat of the Japanese, Civil war began lead by Ho Chi Minh in a confused war--partly for independence and partly for the control of the country by the Vietminh Communists. When the French were defeated at the Battle of DienBien Phu, 1954, French rule ended, but Vietnam was partitioned at the seventeenth parallel. The people of South Vietnam elected Ngo Dinh Diem as its first president of the Republic of Vietnam, but Ho Chi Minh became President of the Democratic Republic of Vietnam in the North.

The Vietname Civil War then became a War between States, as the Communist Vietminh fought to overthrow the Republic of Vietnam. After many years of bitter fighting, the Communist Vietnam gained control of the Republic of Vietnam on April 31, 1975, thus bringing about a unification of the country under the Democratic Republic of Vietnam (North Vietnam).

Values and Culture. A reserved and courteous people, the Vietnamese have developed a distinctive national culture, despite the deep imprint of Chinese rule.

The Vietnamese do not place a great emphasis on material wealth. However, hard work, wealth, and possessions are considered meritorious achievements.

Some of the most esteemed traditional values of the Vietnamese include: spirituality, education, family, and humanism. Some of the spiritual virtues that are valued are loyalty, patience, stoicism, strict morality, virginity and faithfulness in marriage. Divorce is neither common nor acceptable. The Vietnamese respected those who showed themselves to be gentle, amiable, polite and courteous. From childhood people were taught the importance of discipline and submission to parental authority. They are careful to behave modestly and avoid offending others. Boasting is strongly disapproved, so that parents, when hearing their child praised, would reply, "He has really done so little."

A second type of values is established on the basis of education. The Vietnamese have the highest esteem for education whether they are rich or poor, educated or illiterate. Traditionally, learning and knowledge are held in great respect and education has always been a main concern of parents. As a result, teachers are highly respected by citizens, young and old, as well as by students.

The socio-political conditions have generally made education the surest way for people to become socially mobile. Also, education, measured by examination, has been the main criterion for social advancement--rather than the European-style system based on heredity or land ownership. Men of accumulated wealth, lacking a good education or proper conduct are not highly regarded, and, at times looked down upon.

But the most important factor of all in the Vietnamese value system remains the family. For the majority, the family is the center of an individual's life. He is extremely concerned with his family's welfare, growth, harmony, pride, prestige, reputation, and honor. Each child is taught to carry out the two

obligations, duty and responsibility to family, in order to pay off the debt of birth and rearing by the parents. Since a behavioral deviation by a Vietnamese might hurt his family, his duties and responsibilities are generally carried out quite seriously.

Religion. Confucianism, Taoism, Buddhism and Christianity (which makes up about 10 percent of the people) have all influenced Vietnam. Though less than half the Vietnamese are Mahayana Buddhists, many follow a form of Buddhism that is combined with other animistic beliefs or with ancestor worship, which is a result of the teachings of the Confucian sage.

The cult of the ancestors is based on the belief that the human soul survives after death and becomes the natural protector of the family line. To have their spirits restless or angry would not only be shameful, but dangerous. Thus, the ancestors and elders are venerated and honored regularly.

Cao Daism, a sect founded in 1926, teaches adherents who number about a million to worship Christ, Buddha and Confucius.

Education. Education has always been prized in Vietnam. Four-fifths of the people in northern part and three-fifths of the people in southern part can read and write. Vietnam has been offering free and compulsory education for primary and secondary levels since 1954, after gaining independence from France. However, many rural schools were destroyed during the long war, but schools still functioned in the cities.

Elementary school consists of five grades. It is divided into two levels: primary (grades 1-3) and intermediate (grades 4-5). To be admitted in grade one, the child has to be six years old "physiologically"--not in the traditional way of counting age in Vietnam.

The high school consists of seven grades, divided into two levels: junior high (grades 6-9) and senior high (grades 10-12). There are three kinds of high schools in Vietnam: academic, vocational, and agricultural. About 90 percent of the students enroll in the academic high school.

Whereas northern part has had the outstanding University of Hanoi for some time, southern part has now established three universities: at Saigon, at Dalat, and at Hue. In addition to full universities courses of studies, the country has now established a number of teacher-training schools and technical training schools at the higher education level.

Textbooks are very expensive and very scarce, and few schools through the high school level have libraries. Schools at all grade levels are therefore expected to purchase their own textbooks. In the elementary school it is customary for the student to copy his daily lessons into a copy-book, and be able to recite this on the following day. Often this method is used when textbooks are so scarce. Also, the Vietnamese student is accustomed to a highly disciplined school room and will expect and respect an authoritarian teacher.

Holidays and Festivals. The Vietnamese celebrate both Buddhist and Christian festivals. Many other holidays follow the lunar calendar, occuring on different days each year.

One of the most important holidays for the Vietnamese is their New Year of Tet. This holiday will fall on the same day as the Chinese New Year, as they use the same lunar calendar. It may be in the latter part of January or the first part of February.

Many preparations are made for this three-day festival. Debts are paid, homes are cleaned thoroughly, and food is cooked in great abundance. New

clothes are also purchased. Then on the day of Tet, great festivities occur--exploding firecrackers, feasting and visits to Chinese temples, with worshippers wearing their finest clothing. No work will be done on this day, but most importantly, no one will argue or fight, as this would insure some bad luck happening during the coming year.

Also on this day unmarried children receive red envelopes from their parents and grandparents. The red envelopes contain money with a New Year's wish of happiness.

Another Vietnamese holiday is the Mid-Autumn Festival which falls in September or October of the lunar calendar. Again families prepare for this day, by making different types of lanterns in which they place a candle. When night falls, children parade around their village singing with their lighted lanterns in their hands.

Many people celebrate the birth of Christ on Christmas Day, but while they do, all Vietnam prepares for the Tet which is not long afterwards.

CHAPTER II

ORIENTAL POPULATION IN THE U.S.A.

Trends in Immigration. The first large scale immigration of Orientals to the United States from across the Pacific Ocean came about as a result of the legalization of the "Coolie Trade." Cheap labor was needed to help with westward expansion and the growth of the nation. Many unskilled Chinese migrated in search of economic betterment due to social, economic and political conditions in China. They came mainly as sojourners hoping to return to their families in China some day. By 1870 more than 64,000 Chinese had entered the United States. They settled mostly in California where they encountered a great deal of hostility. The natives were afraid of losing their jobs to the Orientals. Due to political pressure the federal government singled out the Chinese for separate treatment with the Chinese Exclusion Act of 1882, significantly prohibiting the entrance of Chinese laborers into the United States.

By the latter 1800's the Japanese government began opening up to the West. In 1884, a convention was signed with the Hawaiian plantation owners marking the beginning of labor immigration from Japan, which advanced steadily as Japanese came seeking economic betterment by working as agricultural laborers, miners, and lumber workers in Hawaii and the West Coast of the United States. These Japanese immigrants faced similar opposition as did the early Chinese and fear by native Americans. As a result, in 1907 the United States and Japan formed the Gentlemen's Agreement calling for cessation of the issuance of passports by the Japanese government to laborers wishing to immigrate to the United States. These laws affecting Chinese and Japanese immigration were instrumental in bringing peoples of other Oriental groups to the United States.

Following Chinese and Japanese laborers, the first large group of Koreans came to the United States in 1903 and worked on the Hawaiian sugar plantations. But by 1905 the flow was cut off and until 1950, only 7,432 Korean immigrants remained in the United States with nearly all migration taking place before 1925. The Korean immigration did not pick up again until the Korean War sent many war brides, orphans, and refugees to the United States.

The Filipinos began immigrating to the United States when the Philippines came under the protectorship of the United States in 1898, but their population grew even more significantly in the early years when they came to Hawaii and the mainland to replace Japanese and Chinese workers excluded by the Gentlemen's Agreement and the Chinese Exclusion Act.

Likewise, a small number of East Indians who came about 1908 to 1910 also came to replace Chinese and Japanese workers on the sugar plantations of Hawaii and to work in the lumber industry and on railroad construction. However, the population of this group had remained insignificant until 1965.

Fear of foreigners and their different attitudes and customs prompted Congress to enact a temporary quota law in 1921 which limited the number of immigrants allowed in from any given country outside of the Western Hemisphere. In 1924 a permanent quota became law excluding all immigrants from the Eastern Hemisphere. Although Filipinos were under protectorship of the United States when they became a Commonwealth in 1934, they too had a yearly quota limit. With the passage of these laws, America's "Open Door" became even more closed towards Easterners.

Up until this point the first waves of Oriental immigrants to the United States came chiefly as laborers at the time of the opening of the Western Frontier, drawn mainly by misinformation of the different life in Hawaii and on the

mainland. People recruited as laborers were not expected to stay longer than needed. These first Asians were discouraged from staying by laws that not only restricted further immigration but also confined them politically, economically, and socially to permanent alien status. Restricted immigration laws and policies played a part in eliminating their opportunities, goals, and family life. Since World War II, however, the new immigrant tide reveals a drastic shift in immigration patterns. European immigration has declined significantly while a majority of the immigrants come from Asia and South America. This has come about due to the shift in the American policy and outlook. America's closed door policy towards Asians widened a crack when, in 1943, Congress repealed the Chinese Exclusion Act of 1882. Again, in 1946, alien wives were allowed to immigrate. The War Brides Act of 1947 removed racial restrictions of war brides.

Perhaps the biggest crack came with the abolition of the quota system which became effective in 1924. The quota system was a rigid burden in conducting international relations since it implied that the United States regarded the people of some nations as inferior to others. The United States has become more favorably inclined towards the East since World War II. With the effect of the new immigration law in 1968, the second great influx of Asian immigration has been more than doubling since the 1960's and is expected to reach 3 percent of the United States population by the year 2000 (Appendix A).

So far the Asian immigration included other Asians who were not represented or heavily represented in earlier days of Asian immigration. These include such people as the Thai, East Indians, Southeast Asians, and Koreans. At the time

being, the Filipinos entering the United States are the largest group followed by the Korean immigrants being the second largest ethnic group entering the United States. The number of Koreans in America has grown from a mere 17,300 in 1950 to more than a quarter of a million in June, 1976, and is expected to hit a half million by 1980 (Appendix A).

Since the close of the Vietnamese and Cambodian conflicts, the Indo-Chinese Settlement Act of 1975 helped resettle 135,000 South Vietnamese and Cambodians and 5,000 Laotian refugees in the United States. With the unrest in Southeast Asian still, the number of Southeastern refugees and immigrants has been subject to review each year as the United States shows concern and empathy towards Thailand and Malaysia.

With the exception of the refugees, many of the Asians coming today are well educated in contrast to the laborers of the early immigrant days. They too, come for the promise of freedom, economic rewards, education, employment and the American dream.

The major historical events in immigration are listed below.

1860 - First large scale immigration of Chinese across the Pacific Ocean was a result of the legalization of the "coolie trade." Poor Chinese, mainly unskilled, migrated in search of economic betterment due to deteriorating social, economic, and political conditions in China. They came to work as miners, railroad and lumber workers during the early days of the westward expansion.

1868 - The Burlingame Treaty, between the United States and China, provided the United States with the right to regulate, limit, and suspend the admissions of Chinese laborers coming into the United States to work.

1870 - More than 64,000 Chinese had entered the United States.

1871 - Japanese seclusion law abolished in Japan. The Japanese were encouraged to seek an education in the West.

1882 - The Chinese became the first group singled out by the federal government for separate treatment with the passage of the Chinese Exclusion Act significantly prohibiting the entrance of Chinese laborers on the premise that free immigration from China led to the creation of a racial problem.

1884 - The Japanese signed a convention with Hawaiian plantation owners marking the beginning of labor immigration from Japan.

1885-1907 - Immigration of Japanese to Hawaii and continental United States advanced steadily with immigrants turning to mining, logging and farming.

1898 - Philippines came under protectorship of the United States.

1902 - Chinese Exclusion Act further extended, leading to the permanent exclusion of the Chinese.

1903 - First large organized group of Korean male immigrants arrived in Hawaii to work on the sugar plantations.

1905 - Flow of Korean immigrants cut off. Until 1950 only 7,432 immigrants remained in the United States with nearly all migration taking place before 1925.

1907 - Gentlemen's Agreement between President Roosevelt and the Japanese government to stop issuance of passports of potential farm workers wanting to leave Japan.

1908-1924 - Filipino population in the United States grew from about 5,000 to 50,000 as the Filipinos came to Hawaii and the mainland to replace Japanese workers excluded by the Gentlemen's Agreement and the Chinese Exclusion Act.

1908 - 1,710 East Indian immigrants came to work in the lumber industry of Washington State.

1908-1909 - East Indians arrived to work on the sugar plantations in Hawaii due to the lack of Japanese workers.

1910 - 1,782 East Indian immigrants entered the United States for work on railroad construction.

1917 - Immigration laws provided additional evidence that East Indians were not regarded as fit for naturalization.

1917 - World War I and the need for produce lifted restrictions against the Japanese. 75,000 Japanese, mostly farmers, entered the country.

1921 - Law enacted specifying that alien born women marrying a citizen of the United States could no longer automatically assume citizenship. This affected Chinese and other Asian-born American males who faced a high ratio of men to women in the country leaving them unable to seek a bride in their own country.

1924 - Immigration act passed excluding all Asians except Filipinos, thus causing many families to be separated for as long as two decades. Alien born women could no longer enter to join their husbands although minor children under 18 years of age could.

1925 - Congress mandated an annual quota of 164,667 immigrants per year, two percent of foreign born United States residents as determined by the 1890 census.

1929 - Congress sets national origins formula for determining immigration quotas. This quota provided for an annual quota of one-sixth of one percent of the number of white inhabitants in the United States in the 1920 census. This quota system remained in effect until 1969.

1934 - Tydings McDuffie Act made the Philippines a commonwealth setting a quota limit yearly at 50 immigrants.

1943 - Congress repealed the Chinese Exclusion Act of 1882.

1944 - An annual quota of 105 persons of Chinese ancestry was set.

1946 - Philippines became a sovereign state. Immigration quota was raised to 100 annually.

1946 - Immigration Act of 1924 ammended. Alien wives of citizens were made admissible on a non-quota basis. Alien children were given preferential treatment within quota limits. An unprecedented number of women arrived in accordance with the new United States policy of promoting family unity.

1946 - Harry S. Truman signed an annual quota of 100 East Indian immigrants.

1947 - War Brides Act removed the racial restrictions of the first War Brides act of December 28, 1945. The Act permitted the entry of approximately 6,000 Chinese women.

1950 - The population of the Filipinos in the United States was at the lowest since 1920.

1950 - The pattern of Korean immigration changed drastically. The outbreak of the Korean War brought within the next decade a sizeable number of war brides, orphans, and students.

1965 - Act of 1965 abolished the quota system and national origin system setting up an annual numerical limitation of 170,000 Eastern Hemisphere immigrants with no more than 20,000 immigrants from any one country.

1968 - A new law and system of numerical limitations went into full effect. At that time a limit of 120,000 set on the Western hemisphere immigration. Displaced persons and refugees did not apply.

1970 - Since 1970 Korean immigration to the United States has been a wave. Between July 1970 to June 20, 1976 about 142,000 Koreans have immigrated to the United States. Seventy-five percent of these people tend to be professionals.

1970 - Prior to 1970 few Thai people had immigrated to the United States. As a result of the Immigration Act of 1965, Thai immigrants in the seventies began to rise sharply. Thai women, married to United States servicemen, and students seeking permanent residence have accorded a significant proportion of Thai immigrants.

1975 - Indochinese Resettlement Act was announced by President Ford. As a result the Refugee Committee helped resettle 135,000 South Vietnamese and Cambodians and 5,000 Laotian refugees in the United States. The number of Southeast Asian refugees, immigrants, have been subject to review each year as the United States helps to ease the camps of Thailand, Malaysia and the situation of the wandering boat people.

FACTORS IN ASSIMILATION

Since the number of Oriental immigrants has the tendency to outgrow the American born Asians, it is necessary to examine the assimilation process, especially those factors which affect the rate of assimilation. The factors of assimilation may vary from country to country, from one ethnic group to another, but most encounter similar problems. These factors are: language, physical differences, educational background and expectations, food, dress, values, social integration, economics and religion.

Language is a problem encountered immediately upon arrival. An inability to speak English means difficulty in communicating for even the most mundane needs. English is taught in most Asian countries; however, the emphasis is on the written language rather than oral. Often literal translations cannot be made from English to the native tongue of the immigrant and vice versa. The idioms so common in the English language compound the difficulties with the language. Inability to communicate creates feelings of isolation and separation from the mainstream of activities. As a result many immigrants tend to stay within a group of people speaking a similar language. Many would likely take advantage of special English classes, but with heavy schedules required to provide for a family, they find this an extra burden.

The physical appearance of Asians is strikingly different from the typical white Anglo. Some have identity problems not just being Asian in an Anglo world, but of being Chinese, Japanese, Vietnamese, etc. in a world which does not recognize the difference. This can be misunderstood and resented by the Asian. Also, consider the problem faced by an Asian child growing up in an Anglo world with Anglo standards. By what standards does he come to accept his physical

appearance? It is extremely difficult for an Asian child to accept himself as different in a world in which he is striving to conform to the majority or at least to be accepted as one of the group.

Asian American immigrants come from varied educational backgrounds: peasants to highly skilled, well educated technicians and professionals. Many are forced, because of economic necessity, to take low-paying or menial jobs not fitting their educational background. Those who immigrate with native credentials as professionals usually are required to get further education to certify for their professions in this country. Consequently, their assimilation has been slowed down by such requirement for continuing education.

Asian American parents place much importance on education. They are willing to sacrifice anything so their children can attend school and they expect a high degree of achievement from their children. Parental pressure is in academic areas rather than in social areas. Hence the social aspects of the American school system pose problems of adjustment for some Asian-American students, whose assimilation, as a second generation, does not demonstrate great difference from their parents (Kiefer, 1974; Kitano, 1969; Connor, 1977).

The change from one area of the world to another means a change in diet. Many Asian Americans try to continue cooking and eating their native foods, though they are sometimes difficult to find. Learning to cook new foods in a new way can present problems. The children are often the motivators in bringing new foods into the diet; they are exposed daily to new foods by school cafeteria and television. Many newly arrived Vietnamese children will make chili dogs, hamburgers, and pizza first choice over more traditional foods. Some children eat traditional foods at home and the new foods when they are away from their

parents' watchful eye. Because of religious beliefs or for other reasons, some Asian cultures have special dietary restrictions which require special consideration in the school lunch program.

Dress and clothing does not present a prominent problem as most Asians readily adapt to Western clothing (Yao, 1979c). Some Asian cultures prefer to wear their traditional clothing in order to readily identify themselves as members of a particular ethnic group.

Asian Americans experience a culture shock due to a changed value system. Most Asian cultures stress cooperation while the American culture stresses competition. Asians value and respect authority to the extent that until young adulthood most decisions are made by elder family members or those in authority. Immigrants of young adult age must also cope with the relatively new phase of their lives in decision-making. Since Asians value and respect authority, they have a reverence for the elderly and a devotion to them in their older years (not always the case in the U.S.). In some Asian countries marriages are often arranged years ahead of time and dating is closely supervised without question or complaint. Immigrant parents may anticipate problems arising from the value conflicts encountered by their children in this country. As a result, the assimilation of this second generation has been hindered.

Recent immigrants will understandably suffer loneliness because of separation from families and friends. The degree of loneliness relates to assimilation; close ties with the homeland creates greater loneliness and isolation. In Asian cultures the extended family is a strong, supportive unit. Immigrants experience feelings of isolation when removed from the family. There is also a lack of social association with the family and with the same ethnic group.

A typical problem cited by most immigrants is the pressure and hectic pace of this culture. Most Asian cultures move a little slower, without as many demands on time, energy and resources. For the Asian American, trying to adjust to so many cultural shocks can be very frustrating. Whether they can adjust to such a life style or not will determine the speed of their assimilation.

Economically, the Asian immigrants arrive with varied amounts of capital; some with nothing but the clothes on their backs and a few personal items to those with a sizable "nest egg." Typically industrious, most Asians set about to establish a firm economic base, not only sufficient for their own needs, but also to dutifully send money to family remaining in the homeland. The Asian wife/mother is usually the "keeper of the coins" which may prove a problem if one of the couple is not of Asian culture. Confronted with an increase of consumer goods available and increased economic pressure, the Asian wife may find it necessary to work outside the home though she may be technologically and psychologically illprepared to do so. With more contact with the outside world, the speed of assimilation grows.

Some Asian-Americans are Protestants or Catholics while others hold to the religions of their forefathers: Buddhism, Shintoism, Hinduism, Islam, etc. Those who practice a minority religion often have problems finding a place to worship and difficulty finding others of the same ideology. They are somewhat set apart by their religion because they celebrate holidays at different times than the population as a whole. Some observe certain dietary rules because of their religion and some rituals associated with their religions set them apart. Those who are Christians find it easier to assimilate; their value systems are quite similar.

The degree of assimilation is not always observable among immigrants in the United States. This is particularly true among Asian Americans which consist of a variety of ethnic subgroups. Even the available research studies on their assimilation (Fong, 1966; Yao, 1979a) can only focus on a small portion of the entire population. Based on Gordon's (1964) theory, the subgroups of Asian Americans are discussed in the following section.

SUBGROUPS OF ORIENTAL AMERICAN

Today in the United States, within our boundaries, many people have many social subcultures. All have unique components in their cultural backgrounds. This uniqueness gives rise to a variety of social learning practices within a culture. Such variety can make it difficult to define, study, and ultimately understand a culture unless we utilize subcultural comparisons. Within the culture such comparisons usually involve different demographic variables such as race, sex, ethnic origin, place of residence, socioeconomic status, educational status, religious affiliation, and political beliefs.

By using Gordon's Theory (Gordon, 1964), we hope to illustrate how the Oriental-American culture is broken into subcultural groups. Since it is people which makes up subculture similarities and differences within that subculture, each subgroup contains its own personality and its own levels or degrees. Age would have levels of young, middle-age, and old. Socioeconomic would have levels of rich, middle class and poor.

There are six Oriental American ethnic groups each sharing the same subculture or subgroup. The difference or similarity depends on the ethnicity, the level and subgroup in which he or she belongs. For example: let us compare the following people:

Person 1 - a Chinese American man, age 30, religion - Catholic, education college, social status - teacher, geographic location - L.A.

Person 2 - a Japanese American woman age 25, religion - Baptist, education college, social status - model, geographic location - New York.

It is obvious that there are some subgroups and subculture differences; but there are a lot of similarities. The similarities allow us to relate to others in a meaningful way. The differences supply us with cultural understanding and awareness of others.

Now let us take this one step further, using additional ethnic groups in the United States; such as Italians, Germans, Irish, Polish, and so on. It is easy to see that other ethnic groups may share similar subcultures, but have totally different ethnic backgrounds. People from different subcultures of our society often hold different values, attitudes, and beliefs. All of us tend to take for granted the values of our own subculture, failing to understand the values of people who come from other ethnic backgrounds. It is our responsibility as professionals to gain information about people, whose culture or subculture is different from our own.

Here are some questions that may help you gain information about people from a different culture or subculture.

1. Is the person's background similar or different from your own? (Consider age, sex, income level, educational background, racial or ethnic origins.)

2. What kinds of things seem most important to this person? What topics of conversation is he or she most interested in pursuing? What kinds of current events have left an impression on him?

3. What kinds of goals does this person set for his/her children? What is expected of the child? What kinds of obstacles does the person forsee on the path of her child's attainment of the goals?

4. How does this person feel towards other people who come from cultural backgrounds different from his own? Does he seem aware of such differences? Does he feel that people who are different are somehow inferior as well?

5. If you can observe and talk with parents as well as their children, take note of the ways in which the parent controls the child's behavior during your conversation. Is the child allowed to wander away? Is the child included in the conversation? Does the parent direct conversation and remarks to the child or use only gestures and physical contact to manage the child?

6. Do people who come from backgrounds other than your own show any signs of being distrustful or afraid of you? Is this any more or less true of people whose cultural background is similar to your own?

In conclusion, people may have different values or beliefs in one or more subgroups, but have similar beliefs and values in another. It is these similarities in people that we try to share and work with, and it is those cultural differences that we should respect about one another. This is what we define as cultural pluralism.

BASIC NEEDS OF ALL CHILDREN

All children in the world have the same basic needs even though they may have different developmental characteristics. There are many human needs and many ways of classifying those needs. If education is to prepare children to live happy, productive lives, it must be concerned with basic needs. Humanistic Education by Robert E. Valett (1977) states that meaningful education can only result when pupil needs, problems, and attainments have been assessed and become the basis for the instructional program. These needs include physical security, love, control and guidance, creative expression, cognitive mastery, social competency, and self-worth, and they should meet maturity, racial, sex, and age differences.

Physical and Psychological Security. Learning is best achieved with basic physical security. Before the individual can develop to his full potential, his functional needs (food, diet, adequate housing, sufficient clothing, and good physical health) and psychological needs (freedom from fear and anxiety) must be met.

Children who receive good healthful food are usually good learners. They have energy enough to participate in learning activities when they have adequate blood sugar levels. Sufficient protein is also necessary to prevent neurological disorders and intellectual retardation. Comfortable clothing that protects children from the elements is necessary for learning efficiency. Illness may result from lack of proper clothing and diet. School attendance is often hindered by inadequate protective clothing. Parents and teachers must be observant to these needs.

Children need to feel that home is a good, safe place and that someone will always be there to help especially in times of crisis. They must feel that they will be kept from harm and that when they must face strange, unknown and frightening situations, someone will be there to help.

It is obvious that children with good physical health and basic self-help skills will have an advantage for successful learning. Children with impaired vision, poor hearing, infected adenoids, dental abnormalities, orthopedic problems and other disabilities will have difficulty in learning. Until these individual needs are adequately diagnosed, understood, and met, learning academic skills will be impossible. Again then, parents and teachers must become aware of the needs of children.

Love. All children need to feel wanted and loved by teachers and peers. Children need to feel that people around them care what happens to them. They need to feel that they are loved and matter to parents, teachers, administrators, and others. Education can provide for love through personal acknowledgement and attention. Children should be praised by their teachers for their accomplishments, great or small. Love is experienced through sensory-physical interaction with others. Children need to be touched, patted, and hugged. Educators need to use discretion in this area.

When the love needs have been met, the teachers must continue the interpersonal involvement. Teachers should continue to show warmth and interest in the students. The children should know that the teachers and others involved in their education really care about what they do and how they feel. There should be interaction of faith between teachers and children. The children can learn human values such as kindness and generosity as teachers practice it. They can

be taught to be honest in all their dealings as long as the teachers are honest with them. They may fail sometimes in some of their efforts; however, they can be taught to be courageous in spite of difficulties by much encouragement and compliments by those in close contact with them.

Control and guidance. Children need to know that there are limits to what they are permitted to do and that they will be held to those limits. They must learn that they can feel jealous and angry, but they must not hurt anyone when they have those feelings. It is important for children to learn how to behave toward others and to get along with others. Teenagers also need limits and guidance because they are searching for direction and need adult guidance and examples to follow. They are faced with value conflicts; their parents' values and values from their peer groups. Parents or concerned adults should set limits, map out consequences, and follow through to see that limits are met. This will provide the adolescent with the security and guidance he needs to meet his goals.

Creative expression. Children gain the capacity to cope with expressive skills once the need for love and security has been satisfied. The studies by Getzels and Jackson (1962) have shed light on the findings that creativity and intelligence are two different things that aren't highly correlated and that education for creativity depends on the development of the sensory exploration that should emphasize divergent, discovery methods of learning and flexible production. The focus should be on the individual and his experiences. Each child should be taught to value his creative thinking.

To encourage creativity, a love of learning should be exuded in the home and school. The behavior of any child who shows signs of originality should

be encouraged by recognizing and appreciating his efforts. By one's own interest and enthusiam, an example of curiosity can be met.

As much as possible, a child should be permitted to proceed at his/her own pace, immersing himself in a specific area of interest if he becomes excited about it; introduce him to provocative books, people, things, ideas. At the primary level especially, don't let the spark of creativity be smothered by rigid conformity to a set pattern. Try to be open-minded about the original thinker. Be tolerant, if not enthusiastic, about the invertive thinkers, even if they do disrupt the blessed routine of things; and instead of trying to reach a compromise every time there is a difference of opinion, allow differences to flourish.

The child needs to learn to listen to the multitude of sounds in his/her environment, to become more visually astute to colors and forms and to experience the sensations of water, mud, paint and varied textures. Through the creative experience of doing, the child does more than memorize or repeat--he produces something of himself, by himself, thus, orienting him to success.

Cognitive mastery. A fourth basic area of need which must be met for children, at least in part by appropriate education, is the area of cognitive mastery. This includes developmental-cultural experiences and opportunities to obtain general information. Other skills included in cognitive mastery are analyzing, evaluating, and judging problem situations. In the classroom, cognitive mastery refers to the achievement of relative competence in basic learning skills.

The traditional classroom must be broadened to include the community and cross-cultural experiences--indeed, the entire world. The need to encounter

such experiences demands alternative educational experiences to those presented within the four walls of the school classroom. Excursions, trips, community and outdoor education may be used to further the child's developmental-cultural experience.

The general information thus received, however, must be processed through the rigors of intelligent thinking. Rational, critical, and evaluative powers not only need to be developed, but can be developed through specific instruction. In a sense, the individual student's survival is dependent upon his proficiency in the selection, judgment, and application of the information and knowledge he has accumulated. He should also be able to express himself in English in order to compute and to purchase. He must be able to listen, to discriminate, and to follow directions. As he satisfies these needs, he will continue to develop the intellectual capacity for thinking and problem solving.

Social competency. Some social needs have been provided through schooling, but most of it has been incidental. The education system must now be deliberately constructed to meet the individual's needs for peer group acceptance and interaction, a moral and ethical sense of right and wrong with personal self-controls, and social responsibility and helping others. It is good and proper that many friendships are made in school. School is a socializing experience that begins with purposeful instruction and help in relating to others in the immediate environment. This is a critical need since without such a relationship, no meaningful interaction with the environment can occur.

In the final analysis of individual behavior, most learning has moral and ethical implications. Children today desperately need moral guidance, and a meaningful education must provide it more effectively than it has in the past.

Morality is learned and the virtues of life can be taught; and education must help the child acquire these values.

A person does not live by his individual efforts alone; the fullness of life depends on living successfully with others. The individual needs to develop an awareness of others and to share in the responsibility of deciding and working for the betterment of all. The educational process should enable him to gradually understand and assume greater social responsibility. The need to care and be responsible is within us, and its fulfillment contributes to a more humane existence.

Self-worth. Many needs are summarized in the need for self-worth, which cannot be realized until the fundamental needs for physical security, love, creative expression, cognitive mastery, and social competency have been met, at least in part. The need for self-worth consists of the following components: personal worth and dignity, acceptance of personal strengths and weaknesses, and realistic self-confidence and independence.

All persons need to believe they are valuable and worthwhile in their right. If their basic needs have been met, they will develop a sense of uniqueness, personal identity, and dignity in their existence and accomplishments. Education is an ongoing experience by which the child becomes ever more conscious of himself. His developing consciousness needs to confront the reality of personal strengths and limitations. Most schooling has resulted in the awareness of distinct limitations, shortcomings, and failures on the part of the learner. The child needs to feel good about himself and what he can do. Each child needs to have a belief in the human values: kindness, courage, honesty, generosity and justice.

When his other needs have been met, a person still needs to feel self-confident and become reliant on his own judgement as a mature individual. Only in this way does he become independent of others to the extent that independence and freedom are possibilities. The goals of education demand that this need be met before education can be judged to be effective. To develop an effective and educational program, it is essential that the teacher is fully aware of the importance of these needs and use them as a frame of reference in selection of instructional objectives and teaching methodology. For children with pronounced learning problems it is always wise to evaluate these needs in some detail and to discuss them with an experienced colleague. Children should be involved in the evaluation of their own needs whenever possible.

Needs of Asian Americans. Asian American children have the same basic needs as all other children. As mentioned in an earlier chapter many Asian Americans came to this country to seek higher education or to use their professions. Many are financially secured and can provide well for the physical needs of their families. They can provide good healthful food, adequate clothing and housing and good physical health. There are others, however, who came here as refugees or seekers of adventure and opportunities and are very poor. These people are not able to provide proper diet, housing, and clothing for their families. Teachers must be aware of these needs and use any available resources to help fill the inadequacies.

In the areas of love, these children need the same kinds of praise, attention, interaction and personal involvement as other children. Even though brown or yellowish skin, black hair, and almond-shaped eyes may make them feel different,

they still have the same needs and the same rights as other children. Education must plan curriculum and activities so that the Asian child will feel a part and not alone in a crowd. Because Asian children are usually very reserved and not accustomed to touching (as we know it) the teacher may need to move a little slower and develop the faith and confidence of the child. Teachers should be sensitive to their expressions of love.

Through observations of the Asian American, it seems that many parents of this group highly value and encourage creative expression in their children. Teachers can encourage creative expression by helping the child to appreciate his cultural background and many of its rich expressions of creativity.

Most Asian children are very intellectual and achieve very well academically. Few of them have any difficulty in the area of cognitive mastery. Often teachers can assist children particularly Asian children as they familiarize themselves with their particular needs. A useful way to better understand the child's cognitive needs is to be more aware of the cultural influence on the child. Teachers may also profit by taking the role of a person from the Asian culture.

Social competency is an area in which many Asian children need development. They often lack in companionship of children from their own background and critically need meaningful interaction and relationships. The educational process should provide for development of awareness of their needs and share in the responsibility of filling the needs of these children.

Morality was mentioned as an area that needed to be learned by children. Most Asian children are taught morality at home at an early age, but educators can help children acquire values. Because of the changes in morality values and the differences in moral standards among adults in America, value conflicts can

be a serious problem. This is an area that can add to the stress and problems among Asian-American children. They are pulled by extremes and this causes emotional stress that needs to be assessed, evaluated,and prevention measures need to be considered by educators and parents.

To increase the self-esteem of Asian American teachers may try to promote an appreciation of his own cultural background through ethnic studies and learning experiences.

Parents and teachers may find the chart such as the following useful in assessing their children's needs. Children should be involved in the evaluation of their needs as often as possible.

Children's Basic Needs

Name_____ Age_____

Every Child Needs	Very well	Well	Some-what	Very little	Not at all
I. Physical Security and Psychological Security					
1. good balanced diet					
2. adequate housing					
3. sufficient clothing					
4. good physical health and basic self help skills					
5. a home that is a good safe place					
6. parents or protective adults to always be on hand especially in times of crisis.					
II. Love					
1. personal acknowledgement of attention					
2. sensory physical stimulation-interaction					
3. continued interpersonal involvement and warmth (love and warmth)					
III. Control and Guidance					
1. to know that there are limits to what he is permitted to do					
2. a belief in human values, kindness, courage, honesty, generosity and justice					
IV. Creative Expression					
1. sensory exploration and development					
2. expressive joy					
3. divergent and flexible production					

	Very well	Well	Some-what	Very little	Not at all
V. Cognitive Mastery					
1. developmental cultural experiences and opportunities to obtain general information					
2. to be able to analyze and evaluate problem situations					
3. to achieve relative competency and basic learning skills					
VI. Social Competency					
1. adults to show him by example how to get along with others					
2. peer group acceptance and interaction					
3. a moral ethical sense of right and wrong with personal self-controls					
4. social responsibility					
VII. Self-Worth					
1. an awareness of personal worth and dignity					
2. an acceptance of personal strengths and limitations					
3. realistic self confidence and independence					

DEVELOPMENTAL CHARACTERISTICS OF ASIAN AMERICAN CHILDREN

The formation of Asian subgroups mainly are influenced by external social forces instead of by the growth of the human body. However, the pattern of human growth does associate with race and ethnicity. By presenting some unique developmental characteristics of Asian children, teachers may gain a better understanding of the problems of the Asian American child, as well as his needs and behavioral patterns.

Physical development. The majority of people in Indonesia and Southeast Asia range from brown in the south to yellow-brown near the Chinese border. However, inhabitants of Northern Manchuria and Mongolia are not light skinned. The average Oriental is short in stature, has a low, flat nose, wide cheek bones, and curved, overlapping eyelids. On a color scale, from 1 to 8 (light to dark), the Oriental skin color is found at levels 1 and 2. A group of eight year old children from various regions throughout the world were studied to determine physical measurements and differences. The shortest groups were mainly in Southeast Asia while the tallest were found in Northern Europe and the United States. The conclusion indicates that tallness could result from higher nutritional levels (Munroe, 1975). In addition to environment, that is nutrition, a child's growth is also controlled by genetic factors. In one comparison study it was shown that Euro-American newborns are more perturbable and less easily calmed than Chinese Americans. Western infants are slightly heavier at birth than Orientals. Western infants score lower on tests of psychomotor development, Oriental children have an earlier tooth eruption than whites (and a lower rate of dental reduction also.) The differences in physical growth continues and by eight years, Euro-Americans are

taller and heavier than their Oriental counterparts. In addition, the adolescent age is reached later for Chinese-American girls; the average age of menarch, 13.9 years as compared to 13 among Euro-American girls (Montagu, 1964).

Language development. Piaget and Chomsky have found that children learn language in uniform ways, in specific developmental stages (Mussen et.al., 1979). Children learn by what they hear in very basic and concrete ways. Later, they develop rich and highly articulate conversation. The bulk of the research in development has been carried out with English speakers; yet, it appears that the basic process of language acquisition is operational cross-culturally. Due to cross-cultural differences Asian American children may appear to have difficulties in verbal communication. These occur because of the vast difference in English and their own native language (Yao, 1979d).

Several Asian languages consist of only single syllable words which contrasts directly to our use of words with several syllables. This change in language patterns has a pronounced affect on the Asian student's language development as he is learning English. As the learner attempts to translate his language to English, he finds that often there are no English phonetic sounds or letters equivalent to his own.

Grammar poses another problem for the Oriental child learning English. Tense changes and word order in sentences are extremely different in their own tongue. Oriental children are not expected to verbalize as much as Americans, which is reinforced by the family at home.

Other problems occur when Orientals try to form sounds in English that they have never before uttered. One example is the digraph "th." Distinguishing between the consonants t and d, f and v, b and p, and r and l, may also cause

language problems. Words with these sounds may often be spoken more slowly and carefully. A teacher may assume that this is a language or learning disorder when in reality it is simply the same as a child learning certain speech sounds for the first time. With patience and understanding, the cross-cultural language barriers can and will be broken down.

Research indicates that children approach language acquisition in an organized way and that language acquisition is an indication of cognitive development. Because of the close relationship Piaget (Moskowitz, 1978) found between language acquisition and cognitive development, the discussion of cognitive growth research will follow.

Cognitive Growth. The findings on the achievement of Oriental-American sixth grade students who took norm-referenced tests was used to determine how their achievement compares with that of a national sample of students in basic skills areas.

One research investigation of Chinese and Japanese intelligence has shown them to be a little below the white averages, in spite of the language handicaps. "I.Q."'s on Binet test running from 85-98, with all work on non-language tests showing that Orientals were equal to or above the American norms (Kiefer, 1974). These findings may indicate only that the culture of the Japanese and Chinese school children is intellectually more closely related to Anglo than the American black and Indian cultures. The major fact, however, is that the Oriental children can be expected to do about as well as American children in school work.

The results from United States tests should be regarded apprehensively for children or youth who grow up with any other language than English. This category included those of Chinese and Japanese ancestry into at least the third

generation. Standardized intelligence testing devices which reflect the cultures of the ethnic youths, without biases, need to be developed and used.

Research and observations indicate that students who are members of Oriental American groups often have values, behavioral patterns, cognitive styles, expectations, and other cultural components which differ from those of the school's culture (National Council for the Social Studies, 1976). These often lead to conflicts among students, parents and teachers.

Affective development. To further our discussion of the developmental characteristics we must include affective development. By examining customs, conventions, and socialization practices of a culture in which a child grows up, one can better understand how a child develops affectively and how he develops interpersonal skills. For example, differences in caretaking of infants at an early age teaches infants to behave in culturally distinctive ways. Parents of oriental children exhibit controls of behavior of their children by evoking fear of personal ridicule and shame on the families. As the majority of Asian American children are deeply attached to their families, feelings of family honor, duty, and responsibilities are very strong, even in the very young. Children are brought up to respect the opinion of their elders and not to disagree openly. Also a child may be afraid to lose "face" if he makes a mistake and be afraid to be a "showoff" if he knows the answer. Therefore, in child rearing practices the child's cooperation is shaped by reference to its effect on the family honor and on others. Parents tend to be restrictive in child rearing practices using external and social controls. Social approval is stressed and public failure is avoided. A child does what he does for the honor of the family rather than self-satisfaction. There is an emphasis on

tradition, conformity, respect for elders, respect for authority, and a submergence of individuality. Independence is discouraged and obedience is demanded. The child easily develops a group oriented attitude which includes cooperation and sensitivity. Oriental children tend to be achievement oriented, motivated by high expectations for success by their parents. Also extrinsic social cues based on a need for social approval is more effective than intrinsic factors in deciding achievement behavior. Oriental children are cared for by an extended family and do not like to be left alone. Additional people are not considered impositions. Possessions and living space are shared and the extended family is an emotional security and support for the child. Many recent immigrants seek refuge in their families and tend to have few opportunities to react and develop social skills in a multigeneration situation. There is a family tendency to restrain strong feelings and they are also conscious and protective of the feelings of others. Emotions and feelings are private and personal. Inward privacy is valued and a reserved face is shown for an outward expression. Emotion would be considered immodest or boastful. Modesty and humility are important social graces and are deeply engrained in their identity.

Dependency and aggression. As we continue to discuss the Oriental child we should remember that though the cultures may be different, many similarities are visible. Social play-around-the-world has proven to be basically the same between the age of five and twelve. Despite their similarities children are molded according to the culture into which they are born. In different cultures parents have different techniques in raising children. Oriental children are brought up in an environment which permits them to be very "individualist." Unlike American children the Oriental child is allowed to set his schedule as far as bed time

and eating habits. The children are able to adjust to different situations quite easily and the parents do not hesitate to take them on social occasions. The routine child rearing technique is permissiveness. Children are self stimulating from the beginning of childhood.

Oriental children are very passive in their behavior especially in the presence of adults. They exhibit behaviors that are considered respectful in their culture; however, in the American culture it can sometimes be considered very rude. An example would be looking away instead of looking at an adult when the adult is speaking. In working with children it is important to remember that each child regardless of cultural heritage is an individual.

CHAPTER III

ASPECTS OF LEARNING OF ORIENTAL-AMERICAN STUDENTS

There are three basic domains of learning: cognitive, affective, and psychomotor. The cognitive aspects involve intellectual tasks such as recall of specific knowledge, comprehension, and skills of application, analysis, and evaluation. The affective domain deals with beliefs, attitude value, emotions and feelings. The psychomotor area deals with mental process, motor skills and body coordination (Zais, 1976).

Some research has been done in the field of learning to determine if Asian children differ from other children. In relation to the cognitive domain, Asian children are found to be better in spatial skills, which disposes them to an aptitude in math. In languaye arts, however, the reverse seems to be true. In Asian families, especially Japanese and Chinese, children are encouraged not to be vocal. William Caudill, in his story of Japanese mother-infant pairs, noted that they vocalize much less than Caucasian pairs (Caudill, 1972). Joan Kuchener (1978), studying interactions between Chinese mothers and their babies, noted the same response. Mothers were much less intent on eliciting vocal responses from their infants. As the children grow they are not encouraged to ask questions or interact verbally. In such an atmosphere where "children are seen rather than heard" there is not the encouragement to develop language skills (Freedman, 1979). Amenable complaint Asian children may be a joy to a teacher but she must be aware and not stereotype them as quiet, passive Orientals. They must be encouraged to develop language skill, to think clearly, see designs and convey meaning. Many Asian children grow up destined to clerical or scientific jobs because of language problems not overcome in the public schools (Kim, 1978).

The psychomotor skills of Asian children do not seem to differ greatly from other children. It was recorded by Daniel Freedman (1978) in his research that physical movements among pre-school Chinese children were more co-ordinated; there was less tripping, falling and bumping than in a Caucasian group of the same age. The children were less restless and less intense in their motor actions.

In the affective domain the Asian-American child demonstrates a different value system as a result of his cultural background. Value conflicts at home and in school are inevitable. However, the degree of conflict varies with the individual child's family background, parental value system, and the interaction between parents and children. The Asian-American child's value system tends to become Americanized as they grow. Schools and neighborhoods are the major sources from which they form "new" value systems. Since external behavior is characterized by the internal value system, the Asian-American child may display certain action based upon his traditional cultural values.

Motivation. An effective teacher is one who is capable of bringing about a desired behavioral change in her students. To accomplish this the teacher must have an awareness of and a responsiveness to her students that will enable her to become personally involved with each child.

Individual learning needs are best provided for through a prescriptive educational program. The teacher needs to determine the objectives and clearly state the expected behaviors so that the childs accomplishments can be measured.

Repeated failure is one school experience that creates the most harmful anxiety for a child. Atkinson and Feather (1966) believe the pain caused by failure becomes the student's major orientation in school. The student tends

to shy away from those activities that they believe will result in failure. It is less anxiety producing for many of these students to admit to the teacher that they can't accomplish a task.

According to Holt (1964) there are many strategies students use to protect themselves in the classroom. Highly anxious students may adopt some of the following behaviors: self-centered, self-protective, they aim to avoid trouble, embarrassment, punishment, or disapproval. Other strategies might include raising your hand early in the class period, knowing the teacher might not call on you later or remaining silent when asked a question, hoping that if you paused long enough the question might be re-phrased or someone else might be called on. In situations where the teacher calls on students by rows (i.e. language class translating sentences) the anxious student would be more motivated to avoid failure, thus instead of paying attention to the translations the student would be counting down the row to locate the sentence he is responsible for.

According to Atkinson and Feather (1966) competitive situations create one of two major motivations: the need to achieve success (achievement motivation) and the need to avoid failure. Some students work hard for success, without fear of failure while other students, achievement motivated people tend to take moderate risks so that their efforts are not doomed to failure nor guaranteed to success. Those who try to avoid failure go one of two routes: they choose an easy task that guarantees success or they choose a very difficult task that they can rationalize failing.

High standards of performance are stressed in most classrooms, therefore persons motivated to succeed will work harder than persons motivated to avoid failure. As a result, Weiner (1967) believes that students motivated to succeed

should receive more challenging work than students motivated to avoid failure. Students motivated to avoid failure should receive work where success is certain. As these students enjoy more success they will be motivated to attempt more difficult tasks.

Praise is a powerful reinforcement resulting in continued effort and achievement. When a child is praised for his work that is well done, the probability of his doing similar work in the future has been increased. Thus the motivation to continue the desired behavior is enhanced. There are many kinds of rewards that can be used in the classroom. The most effective types of rewards are called social reinforcers. Examples of social reinforcers are interpersonal recognition, acceptance, and encouragement which act as motivators in human behaviors. Tangible or material reinforcers, such as food, toys and special privileges are basic motivators that lead to desired behavior. Symbolic tokens such as grades, money, or certificates, which can be exchanged for desirable experiences are also good motivators.

Parental practices can also be linked with the presence of high achievement motivation in children. According to a study by Winterbottom (1953), in which the parents of 30 middle class boys (ages 8 to 10) were studied, mothers of those high achievement boys (1) set higher standards for their children, (2) expected independence and mastery behavior to occur at an early age, (3) often used affectionate rewards (hugging and kissing), than mothers of low achievement motivation. Since parental influence has great impact on an Asian-American child's learning results and achievement, parental expectation is discussed next.

Parental Expectations. Most Asian-American parents, especially recent immigrants, have a strong attachment to their native heritages. It is important that

we recognize the Asian parents' values and expectations placed upon the child in order to be able to help these children overcome the difficulties they may encounter in American society.

In the Asian family, the father is the supreme figure of authority. The mother is expected to be responsible for the success or failure of her children and for the full development of their potential. Children are expected to accompany their parents at most times. Parents are conscientious about having their children close to them. For instance, if an Asian-American child was being bullied by another child, it would be a natural course of action for an Asian parent to accompany his child to the home of the other child, in an effort to work out the problem through the parents.

The Asian-American parents expect their children to develop their fullest academic and creative potential. Diplomas and titles are highly valued for the majority of Asian countries and education has been considered as a ladder leading to better and higher social status. Being minorities, Asian Americans feel they can become better accepted by the majority if they achieve academic success. Furthermore Asian immigrants need achievement to overcome a feeling of insecurity in the host country. Parents, beginning early, continue to emphasize academic achievement throughout their children's careers.

Many parents are anxious to encourage creativity. However, because of extreme parental expectations and pressure, children's creativity is often replaced by submission. Many problems an Asian-American child encounters in his first years of school are the result of high parental expectations. The children achieve academically, yet, because of the stress and the pressures, they often develop anxiety at an early age and may become emotional cripples (Yao, 1979).

Along with high expectations, many Asian American parents fail to understand the difference between the "old educational system--of their native country--and their children's education, here in the United States. Because of this, they fail to help the children properly. Less educated parents (in urban communities) have more difficulty in overcoming the discrepancy between their expectations and their efforts to help.

Learning environment. Even though children in the classroom are members of a group, they learn as individuals. Because of this, teachers should be aware of each child's differences and personal identity. In this way, a teacher can make learning a pleasant and relevant experience. To be conducive to learning, the classroom atmosphere should promote a sense of self confidence and self-respect for students. A teacher should strive to help learners attain pride in their cultural identity, regardless of their background.

In order to achieve this, innovative and imaginative programs that are learner-centered should be employed. Efforts should be made when possible to involve parents with their children's learning process. Learners can be included in the planning and implementation of classroom activities. Children's learning environments should include a variety of materials and resources in order to expose them to a wealth of available information.

A teacher should involve students through questioning techniques. This type of interaction stimulates thinking and verbalization and can therefore aid on the development of a positive self-concept. If children are excited about the subject matter, and as soon as students feel comfortable and happy in their learning environment, learning can and will take place.

The home environment of Oriental-American children is intimate and closely knit. Frequent contact in the learning and performance of daily chores at home provide an opportunity to obtain general and moral education from older members of the family. The child is an active participant in family life and in the community.

The mother exerts a strong influence on the learning processes of the children. This is due in part to the high scholastic goals that are set for the children and also for their desire to do well in any task they are given.

Often they are given incentive awards to help keep their interest high but when signs of poor grades appear the mother will take away certain privileges such as television and games. Father says, "the children must study and be aware of their progress." Oriental-American children are not always the top students in all academic areas but it is always obvious that home and family influence is a major factor in their motivation and study.

Learning style. Learning style is the way in which a child approaches or deals with a task necessary to achieve success in a classroom situation. This is often closely correlated to the way in which one might approach life situations. There are several aspects to be considered when studying learning style such as tempo, independence, attentiveness and reaction to new situations.

A slow or rapid response or reaction to a given situation or task would be the learner's tempo. If the tempo of the learner is slow, it could indicate either a cautious or sluggish attitude. If the learner is cautious, it could be a matter of over-attending to detail or a practical degree of achievement. A rapid tempo might be perceived as impulsive, full of inaccuracy, or of high quality.

The second aspect to be considered is independence. This involves the learners ability to work well alone, or the need for outside stimuli to set him on the right path toward achievement. This need for outside help should be a criteria for the teacher when assigning work for school or home. Also to be considered is whether the learner can plan for himself to achieve a goal, or whether help is needed on a consistent basis to keep him on the track and in view of the goal.

The third aspect is attentiveness. This involves the comparison of those learners who are able to attend to the speaker and concentrate on the task at hand as opposed to those who are easily distracted either from outside stimuli or from inner thoughts which hinders their accomplishment of the goal. Attentiveness can be directly related to the task being either academic or non-academic. Another area of concern is the attention of the learner to areas of special interest only; they could ignore areas that are not especially interesting to them.

The fourth and final aspect of learning style is the reaction to new situations and/or materials. The learner can perceive this as a challenge or as a fear or panic producing situation. Some learners may start off slowly or passively in the initial stages and build interest as various steps toward the goal are accomplished. Others may react with confidence, using initiative from the very first presentation.

Learning style can be influenced by cultural and social backgrounds of a child. In order to understand Asian American childrens' learning style, the following checklist is provided for teachers to diagnose these children's learning style which is shaped by their ethnic backgrounds.

DIAGNOSIS TOOL FOR LEARNING STYLE

(Circle the most appropriate answer)

1. When is the student most alert? morning, lunchtime, afternoon, evening, night
2. What is the student's attention span? continuous, irregular, short-concentrated
3. What level of noise can the student tolerate? absolute silence, a murmer, distant sound, high level of conversation
4. What type of sound produces a positive reaction? music, conversation, laughter, working group
5. How does the student work best? with a small task group, with one person, a combination, large group
6. What kind of pressure if any does the child need? replaced, slight, moderate, extreme
7. What helps motivate the student? self started, teacher expectation, deadline
8. Where does the student work best? home, school, learning centers, library, media corner
9. What type of physical environment is conducive to learning? floor, carpet, reclining, sitting, desk, temperature, table, lighting, food, type of clothing
10. On what type of assignment does the student thrive? contrasts, individual, totally self-directed activities, teacher-selected tasks, group projects
11. How does the student learn most easily? visual materials, sound recording, printed media, tactile experiences, kinesthetic activities, multimedia, packages, combination of these
12. What type of structure suits this student most of the time? strict, flexible, self-starting, continuous, occasional, time-line expectations, terminal assessment

Because of the variables among students, certainly it will be necessary to employ various methods of instruction as well as interaction in remedying these learning styles.

Many students can learn quite satisfactorily on their own, each at his own pace. Others, particularly some Asian American students learn more effectively in highly structured situations in which they are systematically guided through a lesson. Since learning takes place best when students are active, the presentation should incorporate student participation, or accompanying handout material.

There is much evidence to support the theory that learning must be accomplished by the individual for himself and that it takes place best when the student works (1) at his own rate, (2) is actively involved in performing specified tasks, and (3) has successful results. Thus, many teachers are devoting more time to various types of independent study for students.

Individualized instruction does in fact provide for differences in rate of learning, for the material to be learned can be broken up into segments of subject content suitable to the students abilities and yet geared to a practical level of achievement.

It has been found that students can acquire more information and retain it longer when they see that the materials are meaningful and systematically organized. Thus content should be organized sequentially from simple to complex--that is from fact learning to concept formation, on to higher levels.

The aim of independent study, however, is not only to enable the acquisition of content, but also to provide opportunities through which the student will become a more independent, self-directed, and self-initiated learner. As he

becomes actively involved in the learning process, the student gains competance and moves toward independence.

From an overall consideration, the teacher explanation and independent student study methods may work quite satisfactorily to achieve cognitive and motor-skill categories. However, affective objectives, related to attitudes and attentiveness can best be dealt with through interaction. Therefore, in order to insure some direct contact with the teacher, it is important for the teacher to provide for the give-and-take of group discussions, small-group interaction, and teacher pupil conferences.

Poor habits of work resulting from inattentiveness, can be partially resolved by planning the child's interaction with his environment. The "prepared environment" of the school may be the child's most frequent exposure to orderliness in his surroundings. A child will react favorably to an environment that is meeting his needs.
He in turn will want to care for his environment, thus developing good habits of work, including cooperation with fellow workers. He will also gain respect for the value of learning materials such as books, and respect for the property of others.

Closely related to his work habits, is the child's need to achieve self-discipline. Since the labor of the young student is an extension of himself, when he concentrates on a task and completes it, he is learning "self-discipline."

Some Asian-American children may have experienced a great deal of trauma in their few, short years of childhood, and are thus uncommonly shy. For some students who typically respond to the learning situation with fear or anxiety

because of ethnic or cultural background, the teacher can easily mistake his fear and consider that he is intellectually dull. Memory and attention are certainly affected by fright. Fright occurs most often when a student is threatened or feels inadequate, which is often the case if he is in a new situation. If such a child is allowed to withdraw, he will have fewer and fewer experiences and less growth will take place. To assist this child, the teacher may:

1. Reduce the criterion for success. Initially, lower the standards and "settle for less." Give praise for every small effort. If he is fearful of talking in front of class, praise him for talking to one or two individually.

2. Guarantee the child success in learning. If he fears read-aloud in class, allow him to tape his reading at home and play it back to instill confidence.

3. Structure any new learning situation so that he fully understands the process. Do not assume that the child knows what is to take place.

4. Reduce any sense of group competitiveness by helping the child see that he only needs to compete with his own record. Instead of letting him compare himself with other children on a test, ask, "How does this compare with what you did last time?"

When a child develops the attitude of "what if ..." in expectation of some dreadful result, the teacher needs to help him see that usually the worst thing that happens is that he makes a mistake and that only proves that we are all human beings.

CHAPTER IV

SOCIOPSYCHOLOGICAL DEVELOPMENT OF ASIAN-AMERICAN CHILDREN

Sociopsychological experiences at an early age play an important part in determining a child's future behavioral characteristics. These patterns of behavior in the early years will affect his relationships with others in the years to come. The childhood years represent a crucial stage in the socialization process as basic attitudes and patterns of social behavior are being established. The sociopsychological development of young children is dependent upon several variables. Key factors in his developmental process include parent-child interaction, peer interaction, racial identification, social adjustment, the development of a self-concept, and feelings of anxiety. These experiences that a child goes through are the most important factors in determining the type of person he will be as an adult. They will also decide the kinds of problems he may encounter during his entire developmental process.

The attitudes of parents are the biggest influence on the school age child's behavior. The parent-child interaction in the family is affected by the structure of the family, parental roles, the family's socio-economic status, and also by the language pattern used in the home. Even though the child has many experiences outside the home, the ones that he has in the home with his parents are the most critical.

Family structure is important in the development and shaping of a child's personality. The size of the family as well as sibling relationships and birth order, can directly affect the future socialization process. Because

of the order of birth, no two children in a family have exactly the same environment. The oldest child must experience what it means to be supplanted by a new baby, whereas each child after that can accept to some extent the idea that parents must be shared. Middle children are in a difficult position; they are not old enough to have privileges nor young enough to receive the attention of the adults.

Parent-child interaction is also dependent on the language spoken in the home. Parents who expect their children to converse with them in their own native language may have less communication than those who allow the children to speak in the language they feel more comfortable with. Many Asian parents abandon the idea of trying to continue speaking to their children in the native tongue when they arrive here. However, the parents continue to speak it among themselves. This hinders open communication between the parent and child.

Besides interaction with parents, peer interaction is a necessity for the socialization process. Peer groups are important to the psychological development of most children. Peer groups are directly related to the school system and to the culture as a whole. Children expose one another to values stemming from their social class, family, and ethnic origin. Peer groups teach a child how to act and think, which are skills learned through imitation and practice. The group may require certain modes of speech, such as a secret language, and certain tastes and fashions. These values that the peer group holds differ from group to group and are influenced by race, sex, and socio-economic level.

In the case of the Oriental American children, the value of the peer group may conflict with their ethnic background. Oriental parents require that their

children respect their elders, and they may not understand some of the slang words that their children are using. These slang terms may sound very derogatory to the parents. Also, parents may wish that their children keep to the culture of their native land while the children want to become Americanized and ignore their parents' desires. Many other problems can arise especially in the area of authority. Asian parents believe in authority and the children may begin to question it as their American peers are doing. As the child grows older, conformity declines as does peer pressure and independence, forcefullness and leadership increase in value. Yet peer relationship is important for all children. These peer group leaders are generally more aggressive, intelligent, and more socially adapt and apt to have a better mental and social outlook on life.

People of all backgrounds encounter traumatic social experiences while they are maturing. However, minority group membership carries with it an extra burden.

The Asian immigrant faces confusion when entering the first phase of cultural assimilation. Each stage involves two types of cultural traits, intrinsic and extrinsic. The intrinsic traits deal with aspects of cultural heritage such as religion and ethnic values. The extrinsic traits deal with things such as dress, manners, lifestyle, emotional expression, social-class, experience and language. All of these are products of a group's adjustment to its host environment.

Orientals in our country still face forms of discrimination as individuals as well as group. In the past, intermarriage with Caucasians was forbidden. This, along with memories of concentration camps and other severe forms of

prejudice actions are a constant reminder to Asians of their traumatic historical experiences in America. These predjudice actions by Americans can make racial identity a problem for the Asian child.

Teaching the Asian students an appreciation of their own culture as well as a knowledge of other cultures can help to form their ideas of racial identity. An Asian child's racial identity is unclear to the non-Asian. The child may not be able tc understand why a non-Asian would not recognize immediately that he is Chinese rather than Japanese, Indochinese, or some other Asian nationality. An Oriental child may think he is being called names if he heard the words Korean, Vietnamese, Thai or Malay.

Racial membership also leads a child to ask questions about his physical characteristics as he seeks answers to such questions as: Am I different? How am I different? Am I pretty? Do they think I am pretty? Why was I born this way? How do I feel about this? How can I change my feelings? and How can I change their feelings? How these questions are answered can be determined by several factors: family relationships, school environment, and peer acceptance all play an important part in a child's racial identification. Often the average Asian family encompasses more than two generations and many siblings. The actions and interactions are of greater frequency because there are more people with whom to relate. The parental reaction as to self-concept and racial identity will have a great affect on their attitude and acceptance. The school atmosphere and school personnel can be instrumental in helping the child learn to accept himself, his culture, and his new environment. A knowledge of good interpersonal relationships and a non-judgemental attitude may be the most important traits a teacher can contribute to this adjustment.

The way a child feels about his racial identity can affect his social adjustment. Social adjustment is the process of acquiring one's personal characteristics and developing one's social behavior. Every culture has its typical personality traits. In the Asian cultures, children are often taught to be passive and quiet. They are less concerned with their own achievement than middle class American students. They tend to be group oriented and inter-dependent upon each other.

When Asian children relocate in America, they bring with them these personality traits. Since Americans value such traits as independence, assertiveness, and are generally highly competitive and oriented toward achievement, the Asian's personality traits are viewed as "different" in our society. Cultures differ greatly as to whether they are permissive or restrictive, with the American culture leaning toward permissiveness. Therefore, the Asian child, raised in a more restrictive household may be torn between the two ways.

There is a distinct connection between the socialization process and the development of self-concept. The self-concept is a learned gathering of perceptions, awareness, and values. The child learns an important part from watching the reactions he gets from the people that are in his surroundings. The parents have a unique position in that they are around the child the earliest and the most consistently, therefore, they can reinforce selectively the child's learning and positive self-concept. Also, the parents can influence his general level of self-regard by loving and accepting him, through this the child comes to love himself. When the child gets accepted reinforced behavior, he comes to respect his own purpose in life.

Self-concept embodies one's personal views about himself and life in general. Depending upon the background and experiences of each individual, one's self-concept may be positive or negative. To those in judgemental positions, a person's self-concept may seem inadequate or in error, but to the individual, his convictions make sense and are the basis for his action (Dinkmeyer & Dreikus, 1963).

The interpersonal relationships between teachers and students have a direct bearing on the developing self-concept. Helping children move from dependence to independence, helping them "to belong," and to experience affection, achievement, and accomplishment are basic to the formation of a positive self-concept.

Because the self-concept is directly related to the child's perception of reality, the teacher of children from cultural minorities must be acutely aware of how that child actually perceives reality. Exposure to prejudices, stereotyping, verbal, as well as non-verbal abuse from others are factors that may influence the developing self-concept.

When problems are encountered in the areas of parent-child interaction, peer interaction, racial identification and the development of one's self-concept, anxiety experiences are bound to occur. Asian Americans in our society may experience more anxiety problems than other ethnic groups. Parental forms of discipline, high expectations by teachers, value conflicts and assimilation problems may be the cause of these feelings of stress and tension in Asian Americans.

The manner in which Asian parents handle discipline may cause stress for the Asian child. If the child has attempted something and failed, the verbal discipline makes it clear to the child that the parents are shamed and embarrassed.

Sometimes, it may even go as far as the parent disowning the child for his failures and inadequacies. This can easily lead to severe mental pressures and emotional instability.

High expectations by teachers may lead Asians to feelings of dissatisfaction with themselves. Teachers may think that all Asian students make excellent grades and excel in the mathematical and science fields. Therefore, some teachers expect good grades and fast progress by these students. This puts a definite strain on the children because they want to live up to teacher expectations, even when some of them are not capable of doing so. This can lead to the development of anxiety feelings if failure occurs.

The limited number of Asians in our public high schools can cause hardships to those of dating age. Parents may disapprove of their children dating non-Asians. Since there may be very few other Asians to date, they often choose to go out with Caucasians despite their parent's disapproval. This can result in guilt feelings and anxiety problems because they have defied their parents' wishes.

The feeling of anxiety is an important variable to consider when attempting to understand the development of the Oriental American child. The average child finds himself torn between two cultures: that of his parents' Asian ways and the new western ways of the United States. He wishes to obey his parents and yet he might also wish to be accepted by his new-found friends. Anxiety is the result, no matter what he chooses to do.

Some Asians do eventually seek professional help for these tensions and anxieties. However, while trying to get help, they are ashamed and do not wish their families to be aware of the fact that problems do exist. Asians

tend to use mental health care facilities less than other ethnic groups (Ododa 1977). Perhaps with time and understanding these feelings of anxiety can be overcome.

Cultural and environmental factors contribute to the sociopsychological development of the Oriental-American child such as parent-child interaction, social adjustment, racial identification, self-concept and anxiety, and must be considered if an accurate appraisal of his development is to be made. These are family structure, parental role, socio-economic status, language, neighborhood, school and school personnel.

Family structure. To understand factors that influence the Oriental-American child, one must examine closely the family structure, for within it a child receives his natural inheritance from his parents and his cultural heritage from his home environment.

In Asian countries, the oldest male often receives preferential treatment compared to his siblings. He may have special privileges but also must accept more responsibility such as carrying on the family name and helping to care for younger siblings. Birth order along with sex and spacing of siblings can affect personality development.

Sex also is an important factor in Oriental-American families. Male children receive preferrential treatment and encouragement and in many Oriental-American families female children are neglected. Each sex, therefore, has a different environment; a boy receives a different kind of toy than does his sister. More is expected of sons to uphold family honor and tradition. Young girls are expected to adjust to their subservient role within the family circle as well as accept family restrictions on social activities.

Size of family has an effect on the development of the Oriental-American child. When the Asian family is small, the over-powering demands of maintaining respect for parents, especially the father, causes the child to feel insignificant, for he has no, or few, siblings with whom he may communicate. Within the large family camaraderie, accepting and sharing of views and values exist and the child feels secure; there is no need, no desire to fraternize outside the family circle. As a result, peer pressure from neighborhood and school contacts is less than observed in small Oriental-American families. Free play and interaction between siblings allow for a release of tension, thus reducing anxietal feelings within the family circle as well as within the individual himself.

Another result of the larger Asian American family is that the child will feel less peer pressure from those with whom he associates at school, because he has found security and well-being within his own family circle, its views, and values - even if they are sometimes at variance with those of his friends. Ultimately, the child will be forced to make decisions that will affect his degree of adjustment to American life. In the view of the parents, when his child has adjusted "well" to American life, he is no longer able to maintain good family relations in his Asian family philosophy.

The structure of the Asian-American family affects the child in the area of growth in self-concept. Findings as to the importance of this self development in relations to school success have caused a greater emphasis on the early formation of the "self." Basically, knowledge of one's self is learned. It is not inherited. From our earliest moments of life we begin to accumulate date about ourselves and our world. Our developing Self becomes a screen through which subsequent impressions pass. Parents' efforts in guiding behavior can be

done without the feeling of degrating to the child, if the parent makes a distinction that he dislikes the child's behavior - rather than disliking the child himself.

By the time a child reaches school age his self-concept is quite well-formed and his reactions to learning, to school failure and success, and to the physical, social and emotional climate of the classroom will be determined by the beliefs and attitudes he has about himself. In the light of such powerful facts, the role of the family - its structure, size, parental role and its warmth or lack of warmth to children-is seen to be of overwhelming importance.

Parental role. Parents' personalities and their relative dominance on the family scene have a definite effect on the child. In the Oriental-American home the father is usually the dominant figure and is traditionally given high regard and implicit obedience. All others, including the wife, are expected to obey his wishes and requests. If he is basically a well-adjusted person, the child will develop friendly generous qualities; if he is distrustful, anxious or embittered, the child may develop undesireable qualities.

Oriental-American parents value the education of their young as whole beings. Children will be expected to excell in scholastic activities and also to master cultural abilities such as music, art, dance. The Oriental-American child learns at a very young age what his parents expect of him and their pride in his success or their shame in his failure. The child strives to achieve in the early years to please his parents, but in time, as he matures, the feelings and motivations generalize and he will achieve to please himself and reinforce his self-concept and self-fulfillment.

Socioeconomic status. Environmental factors are usually affected by socioeconomic conditions. If a child is living in a home that is overcrowded, unsanitary, with lack of play area and equipment and lack of privacy, it affects his health as well as his attitude towards himself. A child who has the advantage of a home with cultural opportunities and companionship is usually praised and has self-confidence. Whereas, the child reared at a home lacking in social and cultural advantage is usually awkward, negative, limited and inferior.

Social acceptance appears to have the same sort of relation to socioeconomic status. The most chosen child for any activity or competition comes from middle-class homes or homes of higher socioeconomic status. Children of higher economic status place a higher value on complying to adult standards and rules, whereas those of lower socioeconomic status value self-assertion and aggression. The tendency of aggression is usually the child's or adolescent's way of letting out his frustrations. The Asian-American child within the low socioeconomic group experiences different frustrations than his counterpart in the high socioeconomic group. He might have to face the "labeling" and name calling given to him by his peer group. He will seek friends that are within his group. His interaction with his family will probably be a close one, not only because of the cultural aspects of it, but because of the tight living conditions. Yet the frustrations faced by the Asian-American of a higher socioeconomic status will be different. He will also have to face his peer group, but on a more competitive basis and he will be faced with parental pressure as well.

Although the Asian-American child might feel demoralized, it is only a temporary feeling. Unlike other groups, he receives the support and motivation for improvement and betterment from his parents. He sets his goals for improving his life and living conditions and works very hard to accomplish these goals.

Language. The image the child acquires of himself and his own worth emerges, in part, from the verbal responses of others. The receptiveness of others to him provides him with reassurance and a sense of belonging. His willingness and enthusiasm to listen and learn to speak is dependent upon his contacts with others. If he feels that others accept him and are sensitive to his needs, he has a more enthusiastic desire to learn his new language more confidently and quickly. A child of any different culture enters a new environment with apprehension and anxiety about his inability to comfortably communicate with others. He wants to be accepted by his teacher and his classmates. He may be hesitant about participating in oral class activities because he may feel embarassed, isolated and different, being limited in English skills.

An understanding teacher of Oriental-American children should endeavor to learn as much as possible about the children and their language backgrounds. It would help the teacher to familiarize herself with the English proficiency of students' parents and other family members. She should ascertain the value of knowing the child's native language and a new language. Gathering information of this type gives the teacher an awareness of the complications that may hinder effective language transfer. The teacher should try to encourage and accept all verbal responses initially. Learning a new language is a slow process, but a most rewarding one when the children gain confidence while communicating in the second language. The teacher should strive to give simple, clear directions. Also, the teacher should explain everything carefully, thoroughly, and thoughtfully. The Oriental-American child's self-image can be enhanced if the teacher reinforces strengths and abilities through positive verbal and nonverbal behavior.

Schools and neighborhoods. There are relationships between physical surroundings where a group of people live, and the culture that is generated in that neighborhood or community. Nomadic desert people have different rules of conduct and values than people from an agrarian community; people who live in sparsely settled areas hold to different ideas than those who live in densely populated cities. Schools and neighborhoods are important factors that affect the child's development and self-concept. A child who comes from a low socioeconomic neighborhood will not have the same self-concept as a child who comes from a high socioeconomic neighborhood. Specifically, the disadvantaged child may feel self-conscious about his clothes, home, family, while the more fortunate one will be proud and contented. The anxiety level of the Oriental-American child may vary according to his environment and those with whom he interacts. If he is in a predominately foreign neighborhood or classroom he is apt to be aware of his difference to others and feel self-conscious. Conversely, if the Oriental-American student is in a predominantly Oriental-American community and school, the homogeniety would make him feel relaxed and accepted.

School and school environment. The negative feedback which minority students receive from school personnel plays a major role in the development of their socio-psychological selves. Teachers, whether consciously or unconsciously aware, are often responsible for negative behavior towards minority students. From the time he enters school until he leaves, his teachers represent a single overpowering influence in his life. His teacher is the dominant person in the classroom. In his early years, the minority student, just like any other student, yearns to please and do well in order to caputre his teacher's affection. If he is met

with constant disapproval and disappointment, he may turn to the other road, the "disciplinary problem." Otherwise, he may turn the world "off" and become shy and withdrawn. He is made aware through the teacher's behavior, that his behavior is "different" though he may not be able to absorb it completely in his primary years. As he grows older, and proceeds through school life, he realizes that because of his culture and the color of his skin he is not only different, but also unfairly evaluated. His language may be different, too, and may cause him to have a harder time with his courses. This in turn, often leads to labeling by his teachers in reference to him, as "dumb," "slow," and "culturally deprived." Favoritism from his teacher is something he may never experience. He may be the last one, if ever, to be chosen for special projects, office errands, class party committees, and so on. This hurts his pride, and his self image as a good, responsible person. It makes him feel deficient, as though he were lacking something as a human being.

Other school teaching personnel, besides the classroom teacher, often have committed the same mistakes. Again, in the selection of students for teams, plays, school representatives, the student experiences rejection, and the feeling of being unwanted. The rest of the school personnel, such as the nurse, the office secretaries, and the counselor, are just as important to the development of the minority child. The manner in which they treat him, either with consideration or with scorn, has a lasting impression on the child.

The principal, who is so influential in the manner in which his school handles policy and rules, is often negligent when it comes to the school's minority population. Either through his own bias, or because of fear of community reprisal, or ignorance, he is often reluctant to assist with the minority students'

concerns. He might consider the minority student as a necessary factor in the procurement of certain funds. Often the only time he even sees the student may be in his disciplinary department, and thereby becomes a fearful figure. This causes him to label the student as the school's discipline problem. This can lead to the student's belief that authority is of no help, it is not to be trusted, and is not concerned with him.

Finally, there are of great importance, his peers. If the environment of the whole school tends to reflect negative behavior towards minority students, then the students themselves, will reflect it back. The minority student experiences the feeling of being "left out," to the fullest, when it comes to his peers. He is the one who wasn't invited to the party, who isn't asked to come to dinner. He isn't the one asked to join the clubs. He again experiences rejection.

School life can be miserable for the minority student. If he has a healthy, strong family life, then he may be able to finish school, depending on his family for support and comfort, and socialization. He may simply withdraw into a "shell" and simply "float" along through school. He may become the opposite extreme, embittered by such unfair treatment, and take every chance to express his hurt and his anger through destructive ways. First the discipline problem, then the school dropout, and the juvenile delinquent, he becomes a perfect product of society's prejudice. Sometimes, with such a low esteem for himself, so saddened, so lonely, perhaps even from being unable to love and share with another simply because of difference in race and culture, he may reach such a depressed state that he seeks terminal comfort - suicide.

The problems confronting the Oriental-American child are physical (his color, his eyes) and psychological (his obedience to rules and authority and his gentleness). No matter how long he has resided in the United States, the Oriental-American student will be asked by teachers and students when he arrived in this country. His obedience to teachers and rules of the school and motivation to learn may not be understood by his peers. But teachers have learned through the years that Oriental-American children are serious, conscientious students who achieve. Consequently, when an Oriental-American student enters a school, he is stereotyped as a new immigrant (though he may not be) and as a possible honor student.

CHAPTER V

WORKING WITH ORIENTAL-AMERICAN CHILDREN

Characteristics of Oriental-American children. It is difficult to identify characteristics of Oriental children without stereotyping them. Just as each of us is distinct and unique in that no two of us can share exactly the same experience, so Oriental children should also be regarded as distinct and unique individuals.

Because culture is a learned behavior and is transmitted from person to person, there are some personality characteristics shared by most Oriental children. Most of them are shy and quiet. Usually, they are polite and well-disciplined. They respect their teachers, parents, and other authority-figures. They are usually studious and conscientious about their lessons. They are willing to work hard and are anxious to please. They usually are very talented in the areas of sports, arts and crafts, music, math, and science. They are quick to smile and usually appear happy. They have delightful senses of humor, but are usually not outwardly gregarious. Oriental children enthusiastically enjoy games and other structured activities. They are also loyal and fair to others.

Rather than readily accepting these common traits, it is necessary to know the backgrounds of the Oriental children to give a better understanding of their uniqueness, for there are individual differences within each culture. There is need to determine if the children are newly-arrived immigrants or if they are second or third generation descendants of immigrants. Check into their knowledge of their native language and their proficiency of the English language. Check

into their overall strengths and weaknesses with their family or teachers or other school personnel. The more that can be learned about the individual Oriental child, the more prepared, effective, and understanding the teacher will be in dealing with and planning for the children. This awareness will hopefully lead to enjoyable and rewarding learning opportunities for both the Oriental children and their teacher(s).

Methods used to understand them. There are several methods that a teacher can employ in gaining a better understanding of a student. Some of these include observation, values and self-concept activities within the classroom, group discussions, teacher-student conferences, and the teacher's own growth in knowledge of cultural diversity, through educational attainment or otherwise.

When using the observation method, there are systematic approaches to do this (Cartwright and Cartwright, 1974; Boehm and Weinberg, 1977; Cohen and Stern, 1958). First, observe the student at the same time and at the same place, and if possible, in the same or nearly the same situation that he interacts on a daily basis. Keep a consistent and effective record of data. Be aware of what data is applicable, and which is not. Record in an efficient and descriptive manner so that you may be able to remember clearly when referring to your records. Realize that data can be categorized into either objective or subjective observation. To aid your evaluation of the observations you have taken, allow your student to show in some manner what his values are. This may be done through a questionnaire on values administered to the individual student (Appendix C). Also, make use of such instruments as tape recorders when a student's conversation is valuable in determining what type of individual he is.

The classroom offers wide possibilities for values and self-concept activities. These activities may be done in either a written or oral fashion. The teacher can have the student compose a booklet with magazine cutouts that show examples of his personality. These may be things he likes the most, dislikes the most, and so forth. He may compose a large collage of pictures showing his favorite things. He can keep a diary of his everyday feelings for a determined amount of weeks. Creative writing activities on feelings can also be utilized. The teacher can provide the incomplete topic sentence, such as, "What I really like about myself is...," and allow the student to finish the sentence and develop a paragraph.

Orally, open group discussions can be held with either the whole class participating, or perhaps just the teacher and the particular student in conference. Neither the student nor the teacher should feel threatened in the situation. The atmosphere should encourage open-ended discussion and allow for both parties to state their feelings and values.

The teacher should be aware of cultural diversities as she attempts to better her understanding of interpersonal relationships with her students. Through professional educational attainment of knowledge that centers around Asian-American studies, the teacher will be better equipped to understand her Asian-American students. Also, she will gain greater insight into the Oriental culture, rather than if she were to go by generalizations and stereotypes that she may believe to be true, and passed on to her by uniformed individuals. To not understand is to fear, to understand is to trust.

How to handle various classroom situations. In every classroom, minority students are bound to face some problems and difficulties at one time or another. A teacher must be prepared to handle these situations when they arise. Oriental-Americans in our public schools often encounter these problems. When instructing these students, a teacher must not set unreasonably high expectation. Many teachers automatically assume that Oriental-Americans are better in math than in other subjects. They also feel that Oriental-Americans are better in science. It is usually true that many Oriental-Americans are better in math than in other subjects, because in working with numbers, there are no language barriers to hinder progress as there are in language oriented subjects. If a teacher expects too much, the Oriental-American child will be very frustrated if he cannot live up to these expectations. These children should be treated the same as others in the classroom, with no preferential treatment.

One of the first problems a teacher may notice is that some students do not accept the Oriental-American child simply because he is different from them. Not only is he physically different, but his communication, both verbal and non-verbal, is new and unusual to the other students. Oriental-American children may have difficulties with pronunciation because they are making sounds in English that may not sound in their native language. Perhaps students could better understand the hardships of learning a new language if they attempted to try learning one themselves. The teacher could find typical Asian words or phrases and let the students try to imitate them. This experience may help them to better understand what the Oriental-American child is going through.

One aspect of this cultural shock to the Oriental child is the American diet. At first, the child may be unable to appreciate American food. The

Oriental-American child may often bring Asian food to lunch. The other children may be surprised by the appearance and odor of the food. They may examine it with curiousity, or tease the Oriental-American child about it. Preparation of some of these foods in the classroom can eliminate these negative attitudes of American students. A tasting party with Asian vegetables will acquaint the children with them. Bean sprouts can even be grown in the classroom as a science activity. Students will certainly attempt to taste something that they have grown or cooked themselves.

The teacher has a significant impact on the interaction that occurs in the room. The teacher should place herself in close proximity to the students so that she may detect prejudicial attitudes and feelings. When derogatory comments are made regarding one's race, customs, taste in clothing, etc., the situation should be resolved openly and honestly according to the teacher's discretion. There are a few methods that may be used by teachers that would aid in demonstrating the unfairness of prejudice and the fallacy of stereotyping. For example, the teacher could read the following true story to the class:

> In a California school, an experiment was conducted to test the students' attitudes on prejudice. A fictitious foreign visitor was invited to speak at the school, and all students were invited to attend the lecture except for the blonde-headed students. The reason given for this rule was that the speaker supposedly had had an unpleasant experience with a blonde-headed person, and therefore hated all blonde-headed people. The teachers told all the students who were blonde, to remain in their rooms. Some of the non-blonde students protested this action, and a vote was taken. It showed that some students thought it was unfair and wrong, and didn't want to leave their friends behind; some also thought it was unfair, but went along with the policy. Others agreed with the policy simply because the teachers had stated that this was the policy.

A discussion with the class can follow this story, at which time the students can be asked to contribute their feelings about the experiment. Role playing is also an excellent method that may be used to guide the students to a better understanding of minority problems.

Teachers should utilize the presence of Asian students in the classroom by involving them in sharing their cultural experiences and events with their peers. The teacher can design units around these events to help children examine the culture of the people. By using the background and experiences, the rest of the class can greatly benefit. Once students have learned something about their Oriental-American classmates, the teasing and taunting will hopefully change to fascination and wonder.

Because of the teacher's role in the classroom, it is very important that the teacher be aware of his own attitude or behavior in the classroom as well. The manner in which minority students are approached and regarded by their teachers and other school personnel can affect negatively or positively the wholesomeness of the student as a human being. Teachers and/or other school personnel, either through misinformation or preconceived bias might express negative behavior towards their minority students. These behaviors not only hurt the students' self-concepts, but also could create an undesirable classroom atmosphere, which may be unhealthy and unproductive to the learning process.

In order to do away with such negative behavior, there must be a conscious effort to be on the lookout for these negative actions. The following are some behaviors which school personnel should be aware of and attempt to eliminate from their daily association with minority students:

1. Labeling students as "disadvantaged," "culturally deprived," "Underachievers," or other such demeaning terms.

2. Showing negative nonverbal expressions, such as throwing up of hands, the rolling of eyes, or the shrugging of shoulders.

3. Using verbalexpressions of disgust with racial overtones, such as "you people...".

4. Using authority in a demeaning way, such as having minority students do menial tasks.

5. Controlling the interaction of ethnic groups by causing them to congregate in one corner or side of the room, or assigning them to the same group repeatedly when performing projects.

6. Behaving "paternalistically" or "maternalistically" in such a manner as if ethnic parents didn't have parents.

7. Avoiding physical contact with minority students, such as a quick drawing back of the hand when touched.

8. Patting minority children on the head in a subservient or demeaning way.

9. Treating minority students based on stereotypes (e.g. Japanese and Chinese children are supposed to be brilliant in math and science always).

10. Criticizing behavior based on a culture that you may not understand.

By becoming aware of such negative behavior and understanding the factors that influence it, a teacher can improve her interaction with her minority students. Not only will good interaction and open communication with minority students allow for a healthy and positive sociopsychological development, but will also provide a healthy and positive atmosphere for learning in the classroom.

CHAPTER VI

WORKING WITH ORIENTAL-AMERICAN PARENTS

When working with parents a teacher needs a variety of skills. Good parent-teacher relations require a genuine effort by both the teacher and the parents. The main responsibility lies with the teacher if a good line of communication is to be established. A teacher needs a knowledge of effective communication skills, verbal as well as non-verbal. A rapport between the parent and the teacher is important since learning is more likely to take place in an atmosphere of support and cooperation between the parent, teacher, and child.

Prior to involving parents in the school or classroom it is important to consider certain aspects that affect the parent-teacher relationship. The teacher must examine his/her own feelings and knowledge about ethnic minorities, especially about Asian-Americans. What prejudices does one have? What stereotypes does one associate with Asian-Americans? How knowledgeable is one regarding the diverse Asian cultures? How does one's own values conflict or agree with those of Asian cultural background? To gain greater insight into areas such as these, it might prove helpful to subject oneself to the "Contrasting Values Opinion Survey" found in Appendix D. In order to promote mutual respect between the community and the teacher, it is essential for the teacher to become knowledgeable of and to develop familiarity with the community.

When working with Asian parents the teacher needs an understanding of the social, cultural and personality traits that contribute to the "uniqueness" of the Asian child and his parents. Simply speaking, the teacher must know where

the child and his parents are "coming from." Prior to the initial meeting the teacher should have some information about the parents. For example: Who are the parents? Where do they work? Do they speak another language other than English? and In which language are they more fluent? The teacher's degree of understanding and knowledge about the parents will have a direct effect upon the parent-teacher relationship.

The teacher needs to understand the social background of the parent. The Oriental social characteristics may vary from those that are extremely rich to those that are very poor. The Orientals have more similarities among those in their same social class, also they have a closer value system. When working with the Japanese, Koreans and Chinese one must understand that the Japanese are broken down into sub-cultural groups: Issei (first generation), Nisei (second generation), and Sansei (third generation). These groups experience little difficulty in adjusting in their environment. Most Korean Americans are immigrants during this past decade. These immigrants are from the higher educational and socio-economic class. The Filipino and East Indian immigrants have little language problems because one of the official languages taught in their homelands is English. The characteristics and attitudes of the parent will differ greatly according to which generation he belongs. First generation Asian-Americans are still trying to adjust to a new country with a new language and a new way of life. Second, third or fourth generation may be as Americanized as any of the American peers. Because he does not differ in appearance from first-generation Asians he is expected by those who do not know his background to act like an immigrant. He is often asked how he happens to speak such good English when English may be the only language he knows. A black American is not usually asked if he can speak an African language nor a German

or Italian expected to know the tongue of his father, but often the Asian is mistaken for an immigrant. The teacher should avoid such stereotyping and get to know each parent as an individual. Working with immigrant or first-generation Asian-American parents will understandably present more of a challenge.

Stereotypes are to be explored and/or exploded. Asians are often depicted as being quiet, submissive, cooperative, etc. In general these characteristics can be accepted as valid, especially among those of the first generation. It is important to remember that there are exceptions to every rule. In most Asian cultures children are trained to be docile, obedient, and dependent. There is a compulsive obedience to rules and controls and a politeness to superiors at all times. In the Japanese culture there is a special closeness between the mother and her sons. All Asian cultures stress cooperation rather than competition. Among the second and third generation children there may be a conflict between the child and his parents when he is exposed to peers who come from more liberal backgrounds. Still, he may be less assertive and less vocal than these peers. This may be a result of his home life or parental and teacher expectation.

The teacher needs a general knowledge of the Asian way of life. It is important to be familiar with the social events as well as the cultural and personality differences. Major holidays, such as the celebration of the New Year is important in most Asian countries. It may fall at different times in different cultures and be identified by different names. In Vietnam TET is observed at the same time as China's Lunar New Year in late January or early February. Japan's New Year corresponds more closely to our own observance.

Whenever it falls or however it is celebrated it is important to the parent and child. During this time the child may miss school to take part in the celebration. Certainly no conferences or meetings would be planned at this time. Such special occasions would be a good way to recognize the Asian child through study and celebration at school. The parent may even be involved in any planning of special activities.

Superstitions play an important role in most Asian cultures. It would be impossible to become familiar with all of them but it would be beneficial to know some of the most important ones to the cultural group of the Asian children in your class. Some of the most notable are those referring to death. In Vietnam and China the color white signifies death. This color would never be used to wrap a gift or as a personal adornment because of its strong association with death. The symbol of an owl also stands for death in Vietnam. Therefore, when working with Asian parents or children, one should avoid wearing jewelry or clothing showing the figure of an owl. Asian people are strong believers in good luck and bad luck. Many believe in omens, lucky numbers, etc. They are also believers in accepting one's fate.

Oriental Americans differ in race, history and language so they must be dealt with as individuals. Yet the one thing all Asian parents have in common is the desire for their children to better themselves through education. Asian parents play a strong role in motivating their children to do well in school. In their cultures, they view the educated person as having an honored place in society. Parents will often spare no sacrifice in giving their children some kind of educational training. They set high goals for their children and generally put a large amount of pressure on them to meet the high expectations

they have for their achievement. Some parents are not even aware of these pressures. If they judge the child's performance by what they faced in school in the native country, they will consider the work load very light compared to the amount of work they were expected to handle in school. They expect their children to work hard and spend many hours on their homework. Parents newly arrived, especially those from Vietnam, are accustomed to having students graded on assignments done at home as well as in class. They are also accustomed to large amounts of drill work. Parents may need to have it explained to them the homework load in American schools is much lighter lest he think his child is avoiding some of his assignments.

Aside from the outward pressure to do and learn the work assigned, is the implied pressure transmitted to the child. Parents who are immigrants face many problems in adjusting and just getting along in every day life. These worries can be signals to the child that he is expected to excel (Yao, 1979b). The child is motivated to achieve as a way to uphold the family honor. Pride, called "face" continues to influence all Chinese-Americans. Embarrassment is only one step from shame, and shame reflects on the entire family and extended family. "Face" is the reason for restraint. Also it is the basis for the Chinese proverb, "better safe than sorry."

All this parental pressure can have a disadvantage. Some parents are so caught up in their high ideals for their children that they will often overlook limitations of a child, either physical, mental or social or fail to admit that such a problem exists. The alert teacher will need to be aware of such a problem, should it arise, so she can deal with the parents effectively.

Asian parents expect more than academic development in their children. They expect discipline to be taught. One Chinese mother in an interview stressed the learning of respect. Children must be taught respect and honesty (Croft, 1979). Teachers and Oriental parents often find that they have different notions of the ideal child. The "Ideal Child Checklist" developed by Dr. E. Paul Torranee (Dembo, 1977) can determine these different expectations.

Though strong on the importance of academic achievement, Oriental parents often fail to see the importance of physical education and extra curricular activities. Activities not directly related to education may be treated as unimportant. If this is the case the teacher will need to draw the attention of the parent to the importance of these activities in the development of a well-rounded child. Extra curricular activities are one way of drawing the parent into the school.

Even though they quietly support education at home they are often reluctant to participate in conferences as well as other school functions such as P.T.A., parties, fund-raising activities, etc. When there is an occasion to involve the parent or when a problem arises, the teacher should take the initiative by calling the parent for cooperation and assistance. Often the parent may feel shy and apprehensive about coming in contact with the school. Oriental parents may be hesitant to attend parent-teacher functions because they feel that their language is not adequate enough to communicate effectively. In order to encourage them to come, a teacher should make an outward effort to extend a personal invitation to the parents. This can usually be better accomplished if the father, rather than the mother, is contacted. The father has generally had more experience

dealing with the public through his job. Therefore, he may be more willing to attend a conference or other school activity more readily than the mother. Once rapport has been established with the parents and they have gained the confidence in their child's teacher, they may be better prepared to help with their child's adjustment in school. After the parent has become involved in the school, officials almost invariably report favorably on the cooperation received from Chinese and Japanese American parents (Smith, 1970). Because they are not excluded from its functions and activities, Asian immigrant parents are likely to pay more attention to their children's school activities than to other community and civic activities (Yao, 1979d).

Asian parents can be very sensitive to non-verbal communication as well as to the words the teacher uses. A warm, open teacher who uses non-verbal communications to an advantage can lay the groundwork for the first verbal encounter. Preverbal language consciously or unconsciously tells the parent how you feel about yourself and them. This language includes posture, gestures, facial expressions, costume, the way you walk, even your treatment of time and space. Teachers need to be aware of certain detrimental communications: folded arms or tightly-cross legs say, "stay away;" slouched posture conveys the attitude of not caring; a smile or frown is a message understood in any language. When conversing with an Asian parent the teacher should be aware of his body actions as well as his words. In most Anglo cultures eye contact is an important part of any conversation. When involved with a parent from an Asian culture, where respect for a teacher is deeply felt, eye contact may be avoided by the parent, as it would be impolite to look the teacher directly in the eyes. The teacher should be aware and not feel something has gone wrong with the conference.

When communicating verbally with the parent a teacher should be skilled in tact and positive phraseology. When discussing the child with the parent the teacher should present the child's strengths first and then discuss any prevalent problems or weaknesses. Explain the plan to remediate these problems and ask for help from the parents. The teacher should carefully explain the program, taking into consideration a language or educational barrier. Examples should be given where needed to insure that the parents understand what goals their child will be working toward. This information should be given on the level that the parents can understand. Using professional or wordy terms can turn a parent off as easily as talking to him in the same manner that the teacher would talk to the students. For example, indicating that the student needs work on visual discrimination skills without defining visual discrimination can inhibit some people and close the door on open communication.

Choice of words is very important for setting the tone of a conversation. Instead of saying a child is rude, "inconsiderate of others" might be a better choice of words. "Reserved" could be substituted for bashful; "complacent" rather than lazy, etc. (See Appendix F for other examples of "Communications With Tactful Words.")

Remember most Oriental parents will not call the teacher and frequently have a submissive attitude toward authority; therefore, the teacher must be the one to initiate the relationship. The teacher needs to get acquainted with the parents and communicate to them in a caring attitude. The responsibility of developing an appropriate educational plan to the parents lies with the teacher. This gives both the parent and the teacher a concrete, tangible basis from which to work.

To help the teacher understand the conflicts some parents feel about school, the teacher needs to look around the school for barriers that would threaten the parents. These barriers can be of a physical or social nature. Are doors and gates locked so that easy entrance is unattainable? Can the parents find the office and are they greeted courteously when they get there? If the parents do not speak fluent English, is someone there to help them communicate? Also will the parent's mode of dress (e.g. traditional dress or working clothes) make them feel uncomfortable? Teachers need to put themselves in the place of the parents.

Remember that many Oriental parents are very quiet and passive. Asian parents may also be very private and keep their thoughts to themselves. It is considered a virtue to keep emotions hidden. They may be reserved during a discussion. They are often reluctant to admit problems and when problems arise they tend to try to solve them themselves or with family help rather than approach the school. So extra effort is required to draw them into active participation. After initiating parent involvement, share plans and ideas, include the parent in decision-making. Get a firm commitment from the parents that they will continue working with the teacher and actively participate in their child's educational process. One way to do this is to involve the parent as a resource person. They can share their cultures through classroom demonstrations in art, cooking, crafts, holidays, customs, language and music.

Oriental parents who have just moved to this country will not understand how our school systems operate or how the classroom is managed. It then becomes the responsibility of the teacher to offer step-by-step suggestions on

how to work with the child in order to attain a mutual goal. Parents will probably not know where to go to get needed help, what special services or resources are available to them or even what rights are due their child and them. The teacher should inform the parents of these special services and the parents have the obligation to their child to follow through on the services.

America no longer has the "melting pot" syndrome so prevalent in its early history. The diversity of cultural backgrounds in our society today are indicators of the uniqueness each culture can bring to and enrich our society. Rather than attempt to wholly assimilate into the American system, acculturation benefits both native Americans as well as immigrant cultures. As teachers, we have a responsibility to gain a greater knowledge of other cultures so that we may better help our students learn about and develop an appreciation for our ever-expanding pluralistic society.

CHAPTER VII

INSTRUCTION OF ETHNIC STUDIES WITH FOCUS ON ORIENTAL CULTURE

Especially in the last two decades, many ethnic groups have increased their demands for equality and recognition. However, ethnic studies in the United States are relatively new entry. There is no way one can ignore or eliminate the obvious ethnic differences that exist in our society and its existence suggests that it will undoubtedly characterize the future. We are recognizing and respecting ethnic diversity rather than seeking to reduce ethnic differences. Therefore, the school, as an agent of society, must work to help socialize our youth toward democratic ideals by embarking on educational programs that reflect ethnic pluralism.

One of the major goals of schools implementing a program based on the study of Asian culture or any other culture, for that matter, should be to provide a system-wide change that will permeate all aspects of the school life. Thus, the awareness and understanding of ethnic pluralism in the young will develop the skills and values which will influence not only their lives, but the whole society. By participating in planned, comprehensive, continuous and interelated experiences, students will learn best. The study of ethnicity should be integrated into all courses and subject matter areas, including the basic courses for instance, reading or spelling, from preschool through high school and on up.

The ethnic curriculum in this case, Oriental-American, should be an aid to students in developing a better sense of self. This development should be an ongoing thing and should include several factors. Students should be helped

to deal with questions such as "who am I?" We can also help them improve their self-concept, particularly their ethnic identities. They must have a solid knowledge of the groups to which they belong.

A culture-based curriculum or program involves three important factors with which the students should be involved. The first one on the ladder is awareness, which leads to understanding, and then comes application. The curriculum therefore should be comprehensive in scope and sequence. By studying other cultures in a sensitive way, students simultaneously gain insights into their own ways of behaving. Today's parents and their children have been learning the difficulties of communicating with each other not only because of age differences, but because of cultural differences. Therefore, we must stress the importance of parental and family involvement in the Oriental curriculum. Let us consider the curriculum development. In elementary school the major emphasis will be on the student as the subject. Facts in themselves are not sufficient, more important is the context within which events and people are perceived. It is necessary for the curriculum to be a continuum along which students will pass through experiences geared toward affecting the students' development.

The study should concentrate on the educational purposes of helping students develop skills, positive attitudes, understandings, appreciations and actions concerning Asian peoples and cultures. The main educational purpose should be to help students see relationships and how parts of a culture affect each other. A teacher's main responsibility is to use Asian studies as a means of achieving learning that transcends the particular subject matter being studied. Students

will always learn some content, but it is the values that they will gain that are so important.

So, if the student is the subject of a unit, instead of traditionally beginning a unit with the history or geography of Asia, why not introduce the unit with contemporary Asia giving the students something with which they can relate to. Content can be used to develop awareness thereby helping to achieve changes in the students. It takes more time to change attitudes than to learn facts. When students become aware of their own ways of perceiving, new content can be examined more quickly. So one can see that students' first exposures to other cultures should emphasize their involvement and feelings about what is being studied.

Therefore, a logical order for presenting the curriculum would start with the individual experience and evolve into broader and broader categories. For example we might start our unit by learning about an individual, then his family, later about his village, and from this progress to religion, arts and ways of life, and eventually on to the geography and history of the country. The study should enable young people to see the differences and learn to appreciate them and not compare them with one's own culture or discard them if they are different. If a student's major images concerning Asia are common stereotypes gathered from movies, comic books or television, then time is best spent on dispelling those stereotypes, a process which may take a week or a year. The curriculum should include study of the Oriental people in general, not just the heroes and success stories. However, the study of ethnic heroes and success stories can help students of that group develop greater pride in their own group. Also, those outside of the ethnic group can develop greater respect for that

group by learning about these heroes and successes. Teachers should be aware that, in establishing heroes and labeling people as successes, he/she should move beyond the standards of the dominant society and consider the values of that particular group, and the worth of each individual life. A highly regarded educator may be more of a hero to the local community than a famous athlete,or a good parent may be more of a success than a powerful politician.

As a program is developed, it must be remembered that no set of published materials constitutes a "program." A program should be designed to fit the needs of the particular students. Commercial instructional materials may then be used as well as many other resources, providing for a wider range of activities. Our goals should be to develop the following six areas with students at all levels: valuing, describing, relating, discriminating, generalizing, judging. Concentrating on these goals, we can design learning experiences that will bring about student performance.

An ancient Chinese proverb rings with truth, "Tell me, I forget. Show me, I remember. Involve me, I understand." Everyone should be invited as you embark on this adventure, all students, family and community. A curriculum ideally should totally involve the learner in meaningful activities which must be the center of the study. A good starting place is self-concept. Children must perceive themselves competent human beings who can succeed at the tasks they undertake. This emphasis is especially crucial for the Oriental child. The secure individual does not fear that which is different. It is the teacher's role to promote self esteem.

The resourceful teacher can prepare many effective teaching materials to promote learning experiences and students can participate in the actual production of learning centers. Activities can be planned for the whole class, while others may be designed for interaction in small groups. Learning centers, a portion of the classroom, large or small, devoted to the study of a specific topic or set of skills, are wonderful ways to present specific key issues and promote group, as well as individual work. Task cards are one of the most versatile and useful forms of presenting learning activities. They can be used in conjunction with learning centers and with whole class presentations.

The learning module is another effective approach that can be used with small groups that want to study one topic. A learning module is one component in a larger unit of study. It can be based on a particular vehicle, for instance, games, crafts, holidays, etc.

Besides these teacher-produced materials, there are many commercial instructional materials available for student use such as books, films, cassettes, kits, and many more are being developed. The teacher should also make use of free and inexpensive materials that are available. One of the most valuable resources is the students' family. The inclusion of the parents and home life of the Oriental students is a first hand learning experience for the students.

Most importantly, we must remember that ethnic study is as appropriate and as important in teaching and does not have to be confined to the social studies class, but should be incorporated in all the areas such as reading, arts, music and math.

Teaching Oriental children. More than ever before, many Asians are entering the American classrooms. As teachers, it is our responsibility to help these

students. A teacher should be aware of and empathetic with Asian cultural values so that he/she will be able to facilitate these students' cognitive and affective growth as they enter our educational system.

An Oriental-American child has the unique privilege to share his cultural background with his friends, classmates, and his teacher. So the Oriental curriculum study must expand beyond the classroom walls and should help students to understand and appreciate their family heritage and backgrounds. Family studies in the school can contribute to personal pride and increase self-acceptance. Special efforts should be made to the Oriental-American parents and relatives, and thus by including them in the program, they can share their stories and life experiences and the students will become increasingly aware that different cultures are a meaningful part of our nation's heritage, a part worthy of study and recording.

Another important reason to include the parents in the child's classroom experience and in the program planning is that some Oriental-American parents might be reluctant in supporting the multicultural program for various reasons. Some Asian-American parents, for example, want their children to be Americanized as quickly as possible and fear any interferences. But if the parents are well informed about the program and are actively included, perhaps there is a better chance that they will become involved and realize the advantages of the program.

The Oriental-American parents therefore should be consulted and asked to participate. They should feel free to contribute whatever they would feel comfortable and competent in presenting. For example, a parent's demonstration to a class of Chinese calligraphy, may open up a new awareness for all the students and may give the Oriental students that positive recognition that he/she needs to

boost and develop his self-concept. By doing so, this may open up new doors to the Oriental-American student and give him the incentive and encouragement to learn more about his own heritage. In sharing, the Oriental-American child will be teaching others new ways and new ideas which, when combined with the culture of the dominant society, can be cultivated into better and improved methods and procedures for all. He may want to ask his mother if she would like to prepare some Asian food for the class to taste or to see how it can be compared to some of the American dishes.

All countries wear clothes that are somewhat different from other countries. The child could be encouraged to bring clothing from home that was brought from his family's country. He should be able to tell what it is called and show how it is worn. A great number of Asian women do some type of beautiful work of art. The student may find some pretty painting, hand embroidered tablecloth, flower arrangement, or other handicraft to show and tell.

Much of the music of Asia sounds lovely and unusual. He may know an Asian song that he can teach the class or have an instrument to show. Also he may have Oriental music records that would be interesting for the listening period. Much of the music of Asia also includes games and dances which would be fun to learn.

The child's father may want to show his stamps and coins that he has collected or saved from his home country. Stamps and coins tell a story. The father may have some interesting stories to tell about his collection.

Pictures and photographs tell about the people, their homes, transportation and ways of living. There are interesting myths, folk tales, and fairy tales from Asian countries that parents may remember and could tell the Asian child and his class. Along with pictures and books, riddles, jokes, or proverbs also tell of the culture and beliefs of the Asian people.

It is good to remember that, with young children, one may not want to bring up or unduly emphasize uncomfortable subjects, (for example the relocation of Japanese-Americans) that might cause antagonistic feelings among students. Anything that might make the Oriental-American feel uncomfortable should be avoided or played down, especially in the elementary grades.

Knowing more than one language is such good fortune for those who can speak and understand another language. The Asian child should not be discouraged, but encouraged to learn the language of his parents. By learning the foreign language, he will be able to speak to visitors from the homeland of his family. Then, too, he can be of help to a non-English-speaking new student from his parents' country. He can teach the class many of the simple words and phrases that can be used in class. These are some of the ways that an Asian child can express himself with pride and know that he is contributing something to the American society that would in turn be of help to all for better understanding of each other.

Instruction of ethnic studies to non-Oriental Americans. At the elementary school level, the major emphasis in teaching Asian studies to non-Asian students should be focused on the student as the subject. The subject matter should be arranged to achieve behavioral changes in the learner. In other words, start where the student "is" at the present with events that have the highest interest appeal. Organize the material to follow a pattern designed to bring about cognitive and affective changes in the learners. The purpose, then, is to help the students to achieve positive perceptions and behavior.

Students need to recognize how much they themselves contribute to their ultimate comprehension and feelings toward what they are learning. People

bring their perceptions with them, and they often do not realize the degree to which these determine their conclusions. Willingness to benefit from Asian studies can be a beginning to improved perceptions and perspectives. Increasing a student's awareness will sometimes enable him to become self-correcting and self-directing in assessments and assumptions. The benefit of becoming more conscious of the "I never thought of that..." is not only a better understanding of a particular subject but also furthers the development of empathy in making judgements about those who are culturally different.

Improved perspectives must include concepts as well as facts. One of the best ways to gain true cultural empathy and understanding is to be able to experience as much of that culture as possible. A class which prepares a Japanese dish or plays a Korean game not only has interest awakened but builds cultural empathy. Put students in contact with people from Asia. Invite a resource person to visit. Use activities that enrich through experience. Help students to develop these words; "I never thought, felt, appreciated, realized that...."

Appeal to the students' interest. If they like music, explore Asian music. The best area of conceptualization is the one to which the student can realistically move from where he or she is toward the goal. If the students' image concerning Asia are stereotypes, then time is best spent dispelling these. Remember, it is not so much the learning of facts as the acquisition of a general technique for studying and understanding any foreign society in its totality. Use factual information to illustrate and demonstrate a general method of studying any foreign culture.

In teaching Asian studies the teacher must remember that each Asian country is an object in and of itself. Students should become aware of the uniqueness of each of the Asian countries. They need to understand the way people in these countries think, behave live and make decisions. Help children appreciate the differences between east and west. Children also need to understand that despite cultural differences men everywhere have a common humanity in their basic motivations and desires. On the other hand, do not go to the extreme of over-emphasizing the sameness of people because differences do exist. Strive for a balance.

The key to teaching non-Asians about the Asian culture is stimulation. Once students have been stimulated, learning can and will take place. There are many methods that can be chosen to teach Asian studies. One organized approach is the unit method. A unit contains a variety of learning experiences that may include several subject areas. This interdisciplinary approach allows for correlation of such subjects as social studies, science, language arts, math, physical education, and music. The student will learn more readily if his study of Asia includes a variety of subject areas. When organizing a unit on Asian studies, one should include the following sections: a purpose or philosophy, objectives and goals, content and activities, an evaluation and a bibliography.

Before teaching about Asia, a teacher should acquire as much knowledge about the subject area as possible. All available materials should be placed in the classroom. This includes library books about Asia, encyclopedias, pictures, charts, maps and actual items from the Orient. These materials, along with bulletin boards, exhibits and displays can create an atmosphere conductive to learning and can provide the stimulation necessary for studying another culture.

First, a philosophy or purpose should be established for teaching Asian studies. It should answer the question, "Why teach this unit to my students?" This will give the unit a specific aim. In order to know what or how much one desires to accomplish in the field of Asian studies, certain goals and objectives should be broadly defined. These objectives can be cognitive objectives of skill and knowledge as well as affective objectives of attitude. After the unit's purpose is well defined and the objectives have been stated, the teacher and students can plan activities cooperatively. Students may become more involved when they have actively participated in the planning of the unit.

The content and activities will make up the largest part of the unit. The ones chosen will act only as a foundation for the unit to build upon. The unit should be left as an open-ended one so that materials can be continually added. The content in the unit should allow for individual differences among students. They should be difficult enough to present a challenge to brighter students, but also planned so that children with learning disabilities can also achieve success. Using the interdisciplinary approach, a large block of time can be devoted to Asian studies so that all areas can be covered thoroughly. Small group activities can provide children with leadership abilities the chance to use them effectively while children who are less verbal can participate in a group more easily than in front of the entire class. The content of the unit should be integrated into the various subject areas.

Unit teaching provides an abundance of opportunities in the field of language arts. Reports, committee work, research, and discussions along with role playing and simulations can help to develop oral communication skills while note taking and preparation of written reports can further written communication skills.

Children's literature and folk tales provide an interesting method of motivating students. They can help teach customs, traditions, festivals and holidays of the Asian culture. Experiencing such things as writing Haiku when studying Japan gives the students a chance to capture the feeling and mood of another culture's literature styles.

Construction activities add a chance for students to participate actively in the learning experience. Arts and crafts as well as songs, dance, and games incorporate music, physical education and art class into the teaching unit. A culminating activity at the conclusion of the Asian study will tie together the entire unit by having a resource person from Asia as a guest speaker, demonstration of songs and dances to other classes and a display of arts and crafts as well as an assortment of Oriental foods and artifacts.

Teacher observation, rating scales, student-teacher conferences, group discussions, questioning techniques and student self-evaluation checklists can help the teacher to see if her objectives have been met to her satisfaction. In addition to student evaluations, the teacher should be continually evaluating herself to see if she is adequately teaching the content of the unit. A comprehensive bibliography of all available materials should be included in the unit. Library books, filmstrips and sound films, community resource persons and addresses for free materials should all be included for future use and references. Methods of evaluating students will determine if the objective has been met. Once these techniques have been applied to the teaching of Asian studies, the teacher will possess an organized unit that can be used to stimulate non-Asians to learn about a new and exciting culture and thus eventually she can observe positive attitudes taking place in her students.

CHAPTER VIII

SELF-EVALUATION OF TEACHER'S ATTITUDE

The world is growing smaller with the increase in accessibility to air transportation. People are travelling to other countries not just for vacation but also for business. Countries are offering exchange programs in education not only at the college or university level but also at the high school level. Business opportunities are opening up across the world with persons being hired regardless of ethnic background. Businesses are opening up offices in different countries. Cultures are meeting cultures world wide.

All ethnic groups share similarities and differences. The similarities are dealt with on a daily basis in the way we share our ideas and in our relationships with people. We respect in one another the differences that make us aware of each others customs and backgrounds. This is cultural pluralism.

One of the problems involved in ethnic studies is the fact that these differences that are not easily understood often lead to prejudice. Another problem is that within the cultural groups, the subgroups have similarities and differences with other cultures. As a result stereotyped images are often misrepresented.

It is through the children that we become a more educated and mutually accepting society. By allowing children to have cultural experiences in the classroom, neighborhood and community and by exchanging these cultural views and customs we can eliminate those attitudes that often result in poor ethnic studies.

It then becomes important for the teacher to examine himself/herself in

an attempt to determine if prejudices are present and if so where those prejudices lie. If certain prejudices are evident it will become difficult for the teacher to build a good rapport with the children.

Following is a self-evaluation attitude inventory for teachers. This covers the areas of attitude toward different cultures, attitude toward people, attitude toward ethnic studies and attitude toward minority students. Each area is divided into a general section and a section directed toward Asians in particular. Please answer according to the scale provided in each section.

I. Attitude toward different cultures:

Part A. General items:

1. If I could plan a trip anywhere in the world, would I choose a country where I understand the language?

   yes___ neutral___ no___ no idea___

2. If given the opportunity, would I like to live in any other part of the world?

   yes___ neutral___ no___ no idea___

3. Would I feel comfortable travelling in another country alone?

   yes___ neutral___ no___ no idea___

4. Would I feel uncomfortable living or working with people of another ethnic culture?

   yes___ neutral___ no___ no idea___

5. Would being with a group of people speaking a language I do not understand make me feel uncomfortable?

   yes___ neutral___ no___ no idea___

6. Would I mind being of an ethnic background other than my own?

   yes___ neutral___ no___ no idea___

7. Do I think the United States combines the best virtues of all other nations?

   yes___ neutral___ no___ no idea___

8. Do I think that the United States is a nation of immigrants?

   yes___ neutral___ no___ no idea___

Part B. Asian culture:

1. Do I think that Asian countries are interesting nations?

   yes___ neutral___ no___ no idea___

2. Do I feel that most Asian nations remain in a primitive stage?

   yes___ neutral___ no___ no idea___

3. Have Asian cultures had a great influence upon human civilization?

   yes___ neutral___ no___ no idea___

4. Do I feel that the Asian culture is mysterious and not easily understood?

   yes___ neutral___ no___ no idea___

5. Does tha Asian culture have any similarities with my culture?

   yes___ neutral___ no___ no idea___

6. Has the Asian culture offered any contributions to my own culture?

   yes___ neutral___ no___ no idea___

Most desirable answers.

Part A. 1. neutral

2. yes

3. neutral

4. no

5. neutral

6. no

7. no

8. yes

Part B. 1. yes

2. no

3. yes

4. no

5. yes

6. yes

Scores for each part: 8-6-excellent, 5-good, 4 or less-you would benefit from studies in multicultural education.

II. Attitude toward people

Part A. General:

1. Do I believe that all like races should live together?

   yes___ neutral___ no___ no idea___

2. Are people that are of the same racial group more likely to get along?

   yes___ neutral___ no___ no idea___

3. Should people that are of the same cultural heritage have their own political ideology?

   yes___ neutral___ no___ no idea___

4. Is it better to be a Democrate if I am a minority?

   yes___ neutral___ no___ no idea___

5. Are there more problems with racial intermarriages than there are with other marriages?

   yes___ neutral___ no___ no idea___

6. Immigrants should not complain because they wanted to come to this country.

   yes___ neutral___ no___ no idea___

7. Do I find it difficult to become close to someone of another ethnic background?

   yes___ neutral___ no___ no idea___

8. Would I like my child to marry someone of his same ethnic background?

   yes___ neutral___ no___ no idea___

9. If I became involved in a club or group composed of another ethnic culture than my own, would my family and friends accept my new group socially?

   yes___ neutral___ no___ no idea___

10. If I made a new friend that is of another ethnic culture and my family and/or friends disapproved, would I maintain the relations with the new friend?

    yes___ neutral___ no___ no idea___

Part B. Asian People

1. Do I have any friends or acquaintances of an Asian background?

   yes___ neutral___ no___ no idea___

2. Do I welcome opportunities to conduct business with Asians?

   yes___ neutral___ no___ no idea___

3. Do I prefer to buy American made products as opposed to those imported from Asia?

   yes___ neutral___ no___ no idea___

4. Would I feel comfortable with an Asian as my family doctor or physician?

   yes___ neutral___ no___ no idea___

5. Are Asians better off in this country than in their homeland?

   yes___ neutral___ no___ no idea___

6. Should Asians be allowed to immigrate as freely as other ethnic groups?

   yes___ neutral___ no___ no idea___

7. Should Asians try to maintain their own cultural heritage?

   yes___ neutral___ no___ no idea___

8. Are Asians less competent than the American majority?

   yes___ neutral___ no___ no idea___

9. Can Asians dominate the cheap labor market?

   yes___ neutral___ no___ no idea___

10. Asian-Americans are viewed as visitors even after becoming American citizens?

    yes___ neutral___ no___ no idea___

11. Asian immigrants are peculiar people in foods and in manners.

    yes___ neutral___ no___ no idea___

Most desirable responses.

Part A. 1. no

2. no

3. yes - to encourage unity
4. no
5. neutral
6. no
7. no
8. neutral
9. yes
10. yes

Part B 1. neutral
2. yes
3. neutral
4. neutral
5. neutral
6. yes
7. yes
8. no
9. neutral
10. no
11. no

Score of each part: more than 8 -excellent, 7- very good, 6-good, 5 or less- you would benefit from studies in multicultural education.

III. Attitude Toward Ethnic Studies

Part A. General

1. We should teach about Black culture.

agree___ neutral___ disagree___

2. We should teach about European cultures.

agree___ neutral___ disagree___

3. We should teach about Latin-American cultures.

   agree___ neutral___ disagree___

4. It is important to recognize the contributions of other cultures.

   agree___ neutral___ disagree___

5. We should encourage ethnic holidays.

   agree___ neutral___ disagree___

6. We should encourage the teaching and use of a second language.

   agree___ neutral___ disagree___

7. We should help learners appreciate fine arts of various countries around the world.

   agree___ neutral___ disagree___

8. It is important that we focus only on our own culture.

   agree___ neutral___ disagree___

Part B. Asian Studies

1. We should introduce Asian studies to primary students.

   agree___ neutral___ disagree___

2. We should emphasize the study of Asian cultures in the intermediate grades.

   agree___ neutral___ disagree___

3. Secondary students can benefit from a thorough study of Asian cultures.

   agree___ neutral___ disagree___

4. Asian studies are important to social studies.

   agree___ neutral___ disagree___

5. Asian studies can be successfully intergrated into all subject areas.

   agree___ neutral___ disagree___

6. Asian studies can help teachers and students better understand people of Asian background.

   agree___ neutral___ disagree___

7. The study of Asian cultures can help an Asian-American feel proud of his heritage.

   agree___ neutral___ disagree___

8. I don't feel that studying Asian people will benefit our society.

   agree___ neutral___ disagree___

9. Any ethnic study should include resource people from as many Asian groups as possible.

   agree___ neutral___ disagree___

10. A good Asian studies program will promote a better understanding among all ethnic groups.

    agree___ neutral___ disagree___

11. Working closely with Asian parents would enhance the teaching of an ethnic study.

    agree___ neutral___ disagree___

Most desirable answers.

Part A. 1. agree
2. agree
3. agree
4. agree
5. neutral
6. agree
7. agree
8. disagree

Part B. 1. agree

2. agree

3. agree

4. agree

5. agree

6. agree

7. agree

8. disagree

9. agree

10. agree

11. agree

Score of each part: more than 8 -excellent, 7 -very good, 6 -good, 5 or less- you would benefit from studies in multicultural education.

IV. Overall attitude towards minority students.

Part A. General

1. I try to develop sincere teacher-student relationships with the minority students in my classroom.

   always___ sometimes___ never___

2. If my efforts at gaining a better relationship with a minority student are rejected, I keep trying a new approach.

   always___ sometimes___ never___

3. I make an effort to visit my minority students' homes.

   always___ sometimes___ never___

4. I am aware of the needs and problems of minority students.

   always___ sometimes___ never___

5. I use different teaching approaches to meet the needs of my multicultural students.

   always___ sometimes___ never___

6. I avoid selecting teaching materials that are stereotyped.

   always___ sometimes___ never___

7. My teaching goals are the same for my minority and non-minority students.

   always___ sometimes___ never___

8. I encourage positive interaction between my minority and non-minority students.

   always___ sometimes___ never___

9. I expose my class to literature about different cultures.

   always___ sometimes___ never___

Answers: 'always' is the correct answer for each of the 9 questions.

Score: 9-8 -excellent, 7- very good, 6 -good, 5 or less -you would benefit from studies in multicultural education.

Part B. Asian American children

1. Asian American children do not cause behavioral problems in the classroom. true___ false___
2. All Asian American children are very consciencious about their school work. true___ false___
3. All Asian American children know how to speak their parents' native language. true___ false___
4. Not all Asian American children share the same cultural background. true___ false___

5. Bilingual education is needed to make school adjustment easier for Asian American students. true___ false___
6. Other children can benefit by learning about Asian cultures. true___ false___
7. School textbooks need to portray Asians more realistically. true___ false___
8. All Asian parents value and foster education. true___ false___
9. Sometimes teachers of Asian American children should take the initiative in establishing a good teacher-parent relationship. true___ false___

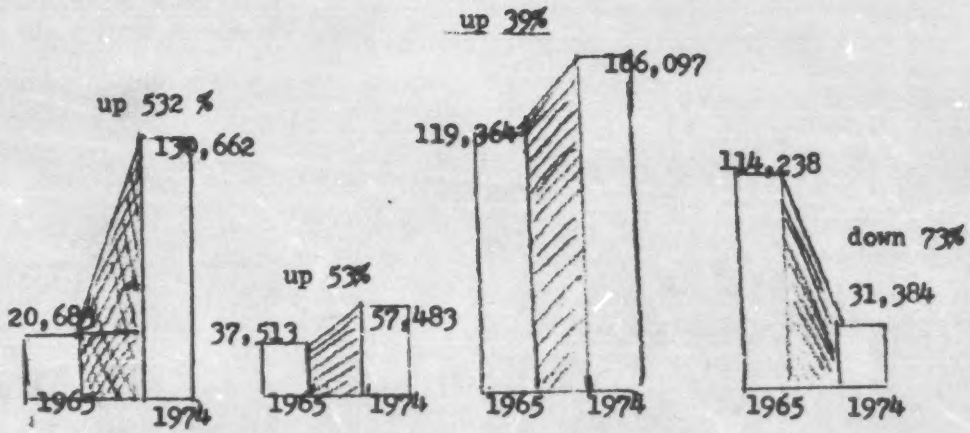
Answers: 1. false
2. false
3. false
4. true
5. true
6. true
7. true
8. false
9. true

Score: 9 correct -excellent, 8-7 -very good, 6-good, 5 or less- you would benefit from studies in multi-cultural education.

The Dramatic Shift in Immigration Patterns to U.S.
(U.S. News and World Report, October 13, 1975)

Asia

	1965	1974
China (Taiwan)	4,957	18,056
Hong Kong	712	4,629
India	582	12,779
Iran	804	2,608
Iraq	279	2,281
Israel	882	1,998
Japan	3,180	4,860
Jordan	702	2,838
Korea	2,165	28,028
Phillipines	3,180	32,857
Thailand	214	4,956
Vietnam	226	3,192
Others	3,750	11,580



Immigrants by Country of Last Permanent Residence (1820-1976)

(in thousands)

Country	1820-1975	%	1951-1960	%	1961-1970	%	1972	%	1974	%	1976	%
Total	47,699	100	2,515.5	100	3,321.7	100	384.7	100	394.9	100	502.3	100
Europe	35,961	75.4	1,325.6	33.8	1,123.4	21.1	86.3	22.4	80.4	20.4	91.6	18.2
Asia	2,275	4.8	153.3	12.9	427.8	31.7	116.0	30.2	127.0	32.2	184.4	36.6
China	488	1.0	9.7	1.0	34.8	2.4	8.5	2.2	10.0	2.5	12.9	2.6
Hong Kong	143	.3	15.5	2.3	75.0	2.8	10.9	2.8	10.7	2.7	16.9	3.4
India	107	.2	2.0	.8	27.2	3.7	15.6	4.1	11.7	3.0	20..2	4.0
Iran	26	.1	3.4	.3	10.3	.7	2.9	..7	2.5	.6	3.7	.7
Israel	70	.1	25.5	.9	29.6	.9	3.0	.8	2.9	.7	6.4	1.3
Japan	391	.8	46.3	1.2	40.0	1.3	5.0	1.3	5.4	1.4	6.0	1.2
Jordan	29	.1	5.8	.3	11.7	.6	2.4	.6	2.5	.6	3.1	.6
Korea	150	.3	6.2	1.0	34.5	6.0	18.1	4.7	27.5	7.0	37.5	7.5
Lebanon	35	.1	4.5	.5	15.2	.9	3.0	.8	8.0	2.0	6.8	1.4
Philippines	268	.6	19.3	3.0	98.4	8.1	28.7	7.5	32.5	8.2	46.4	9.2
Turkey	382	.8	3.5	.3	10.1	.3	1.5	.4	1.4	.3	1.3	.2
Other Asia	184	.4	11.7	1.2	40.9	4.0	16.3	4.2	16.9	4.2	23.3	4.6
America	8,848	17.7	996.9	51.7	1,716.4	44.7	173.2	45.	178.8	45.3	13.5	42.5
Africa	104	.2	14.1	.9	29.6	115	5.5	1.4	5.2	1.3	7.7	1.5
Australia	111	.2	11.5	.6	19.5	.6	2.6	.7	2.0	.5	2.7	.5
Other	300	.6	14.0	.2	5.7	.4	1.2	.3	1.4	.3	3.4	.7

APPENDIX A

APPENDIX B

IMMIGRANTS BY COUNTRY OF BIRTH: 1951-1976

(in thousands)

Country	1951-1960 Total	1961-1970 Total	1971-1974 Total	1975	1976
Asia[1]	157.1	445.3	479.3	132.5	189.1
China[2]	32.7	96.7	67.1	18.5	23.8
Hong Kong	3.1	25.6	16.6	4.9	7.3
India	3.1	31.2	57.1	15.8	22.1
Japan	44.7	38.5	19.5	4.3	5.4
Jordan	5.1	14.0	10.6	2.6	3.0
Korea	7.0	35.8	84.1	28.4	37.7
Philippines	18.1	101.6	121.5	31.8	47.0

[1]Includes countries not shown separately [2]Includes Taiwan

Immigrants-Refugees Admitted by Country of Birth: 1954-1975

Country of Birth	1954-1974	1973	1974	1975
Asia	59,913	3,193	3,186	3,637
China[1]	20,493	1,696	1,548	1,586
India	98	5	3	5
Indonesia	15,901	-	1	23
Israel	779	4	6	5
Japan	4,352	2	2	-
Korea	4,438	-	2	1
Palestine	897	7	9	2
Philippines	355	-	1	-
Other Asia	12,600	1,479	1,614	2,015

-Represents 0 [1]Includes Taiwan

Source: U.S. Immigration and Naturalization Service, Annual Report

APPENDIX C

I. Child's Background

Age:

Sex:

Ethnic background: Mother . . .
Father

Family size:

Father:

Mother:

II. Content of Interview

Directions: complete the following sentences to express how you really feel.

1. Today I feel
2. When I have to read
3. I get angry when
4. To be grown up
5. My idea of a good time
6. I wish my parents knew
7. School is
8. I can't understand why
9. I feel bad when
10. I wish teachers
11. I wish my mother
12. Going to college
13. To me, books

14. People think I
15. I like to read about
16. On weekends, I
17. I don't know how
18. To me, homework is
19. I wish people wouldn't
20. I hope I'll never
21. When I finish high school
22. I'm afraid of
23. Comic books
24. When I take my report card home
25. I am at my best when
26. Most brothers and sisters
27. I'd rather read than
28. The future looks
29. I feel proud when
30. I wish my father
31. I like to read when
32. I would like to be
33. For me, studying
34. I often worry about
35. I often wish I could
36. I wish someone would help me
37. Reading science

38. I look forward to

39. I'd read more if

40. Special help in reading

41. Every single word is

42. My eyes

43. The last book I read

44. My father thinks

45. My mother helps

APPENDIX D

This survey designed by John W. Connor (1977) can be used to evaluate the attitude of teachers and Asian-American parents. A comparison between teacher's and parent's response can be done.

The Contrasting Values Opinion Survey

Age_____
Male_____
Female_____
Education_____
Occupation_____
Marital Status_____

This is not a test. There are no correct answers. It is simply a means of finding out how people feel about things. The number 5 means strongly agree, 4 means agree, 3 means undecided, 2 means disagree, and 1 means strongly disagree. For example, if you strongly agree with a statement, simply circle the 5; if you disagree, circle the 2, etc. Please answer every statement, even if you have to guess at some.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree	
5	4	3	2	1	1. In the long run, the greatest satisfaction comes from being with one's family.
5	4	3	2	1	2. In this world, if you don't speak out for yourself, no one else will.
5	4	3	2	1	3. The best way to train children is to raise them to be quiet and obedient.
5	4	3	2	1	4. A real man is one who can be on his own and not be dependent on anyone else.

5 4 3 2 1 5. The strongest emotional bond is between a mother and her child.

5 4 3 2 1 6. Ideally, a person is better off if he can do what he really wants to do and doesn't have to worry about others.

5 4 3 2 1 7. Those in positions of authority are automatically entitled to respect.

5 4 3 2 1 8. A truly moral person is one who listens to his own inner conscience and stands up for his convictions no matter how many people say he is wrong.

5 4 3 2 1 9. A person given a job to do should never rest or slacken until it is finished.

5 4 3 2 1 10. Most people feel hampered and tied in because we have too many rules.

5 4 3 2 1 11. When a person is depressed he really wants others to feel worry for him and comfort him.

5 4 3 2 1 12. A person's greatest obligation is to be true to himself and develop his own talents.

5 4 3 2 1 13. If someone starts an argument and raises his voice, it is better to give in than to cause a scene and be embarrassed.

5 4 3 2 1 14. In the family, the strongest emotional tie is between the husband and the wife.

5 4 3 2 1 15. If someone in a position of authority tries to push you around, there is very little you can do about it.

5 4 3 2 1 16. Even though a person may have authority, he should not use his authority openly but should treat his subordinates with mutual respect.

5 4 3 2 1 17. In times of difficulty, it is best to rely on your own family for assistance rather than to seek help from others or to depend entirely on yourself.

5 4 3 2 1 18. Parents should raise their children so that they can leave the family and be on their own.

5 4 3 2 1 19. A person will be more likely to succeed if he listens to the advice of others.

5 4 3 2 1 20. People are essentially the same in that they should all be given the same basic opportunities.

5 4 3 2 1 21. You can usually tell what kind of a person an individual is if you know his family background.

5 4 3 2 1 22. Every person has a right to live his own life as he sees fit.

5 4 3 2 1 23. The best way to succeed is to have a detailed plan and to stick to it no matter what happens.

5 4 3 2 1 24. A person's chief responsibility is to be true to himself.

5 4 3 2 1 25. Parents can never be repaid for what they have done for their children.

5 4 3 2 1 26. People in authority are really no better than anyone else.

5 4 3 2 1 27. It is better not to shout or fight in public even if provoked.

5 4 3 2 1 28. Most people today are probably basically optimistic about the future.

5 4 3 2 1 29. A man can never let himself down without letting down his family at the same time.

5 4 3 2 1 30. The only way to become a success is to take advantage of an opportunity before someone else does.

5 4 3 2 1 31. Anyone in a position of authority is automatically entitled to respect.

5 4 3 2 1 32. A person can never really be a success until he stops following other people's advice and does what he really wants to do.

5 4 3 2 1 33. In the long run it probably doesn't make much difference what a person does, since in the end it all passes away anyhow.

5 4 3 2 1 34. In this world, a person must watch out for himself because no one else will.

5 4 3 2 1 35. True success in life can only come through will power and self-discipline.

5 4 3 2 1 36. No one should be entitled to privileges he has not himself earned.

5 4 3 2 1 37. Although there are precise rules of conduct, a truly wise man knows how to compromise by changing his moral position and adapting to new situations.

5 4 3 2 1 38. It is better to rely on yourself than depend on the help of others.

5 4 3 2 1 39. Despite all the talk, no one can really be a success unless he is helped a lot by others.

5 4 3 2 1 40. A man can never be a success in life until he finally breaks away from others and does what he wants to do.

5 4 3 2 1 41. I assert myself with energy when the occasion demands it.

5 4 3 2 1 42. I express my enthusiasm and respect for the people I admire.

5 4 3 2 1 43. I enjoy organizing or directing the activities of a group.

5 4 3 2 1 44. I see the good points rather than the bad points of the people who are above me.

5 4 3 2 1 45. I am capable of putting myself in the background and working with zest for a person I admire.

5 4 3 2 1 46. I argue with zest for my point of view against others.

5 4 3 2 1 47. I find it rather easy to lead a group of younger people and maintain order.

5 4 3 2 1 48. I accept suggestions rather than insist on working things out my own way.

5 4 3 2 1 49. I usually influence others more than they influence me.

5 4 3 2 1 50. I am considered compliant and obliging by my friends.

5 4 3 2 1 51. I often seek the advice of people older than myself and follow it.

5 4 3 2 1 52. I am usually the one to make the necessary decisions when I am with another person.

5 4 3 2 1 53. I give praise rather freely when the occasion warrants it.

5 4 3 2 1 54. I feel that I can dominate a social situation.

5 4 3 2 1 55. I enjoy the sense of power that comes when I am able to control the actions of others.

5 4 3 2 1 56. I often find myself imitating or agreeing with somebody I consider superior.

5 4 3 2 1 57. I usually follow instructions and do what is expected of me.

5 4 3 2 1 58. I would like to be a leader and sway others to my opinion.

5 4 3 2 1 59. In matters of conduct I conform to custom.

5 4 3 2 1 60. I feel that I am driven by an underlying desire for power.

APPENDIX E

IDEAL CHILD CHECKLIST

1. Adventurous, testing limits
2. Affectionate, loving
3. Altuistic, working for good of others
4. Asking questions about puzzling things
5. Attempting difficult tasks
6. Becoming preoccupied with tasks
7. Competitive, trying to win
8. Conforming
9. Considerate of others
10. Courageous in convictions
11. Courteous, polite
12. Critical of others
13. Curious, searching
14. Desirous of excelling
15. Determined, unflinching
16. Disturbing procedures and organization of the group
17. Doing work on time
18. Domineering, controlling
19. Emotionally sensitive
20. Energetic, vigorous
21. Fault-finding, objecting
22. Fearful, apprehensive
23. Feeling emotions strongly

24. Guessing hypothesizing
25. Haughty and self-satisfied
26. Healthy
27. Independent in judgment
28. Independent in thinking
29. Industrious, busy
30. Intuitive
31. Liking to work alone
32. Neat and orderly
33. Negativistic, resistant
34. Never bored, always interested
35. Obedient, submissive to authority
36. Persistent, persevering
37. Physically strong
38. Popular, well-liked
39. Preferring complex tasks
40. Quiet, not talkative
41. Receptive to ideas of others
42. Refined, free of coarseness
43. Regressing occasionally, may be playful, childlike, etc.
44. Remembering well
45. Reserved
46. Self-assertive
47. Self-confident

48. Self-starting, initiating
49. Self-sufficient
50. Sense of beauty
51. Sense of humor
52. Sincere, earnest
53. Socially well-adjusted
54. Spirited in disagreement
55. Striving for distant goals
56. Stubborn, obstinate
57. Talkative
58. Thorough
59. Timid, shy, bashful
60. Truthful, even when it hurts
61. Unsophisticated, artless
62. Unwilling to accept things on mere say-so
63. Versatile, well-rounded
64. Visionary, idealistic
65. Willing to accept judgments of authorities
66. Willing to take risks

APPENDIX F

COMMUNICATIONS WITH TACTFUL WORDS

We'll all agree that there are several ways of saying things, and certainly we, as teachers, should be skilled in tactful, positive phraseology. Being a teacher, you might like to glance at this list of descriptive phrases and choose a few which are a more desirable connotation.

Negative Expressions	More Positive Expressions
Must	Should
Lazy	Can do more when he tries
Trouble maker	Disturbs class
Uncooperative	Should learn to work with others
Cheats	Depends on others to do his work
Stupid	Can do better work with help
Never does the right thing	Can learn to do the right thing
Below average	Working at his own level
Truant	Absent without permission
Impertinent	Discourteous
Steal	Without permission
Unclean	Poor habits
Dumbell	Capable of doing better
Help	Cooperation
Poor	Handicapped
Calamity	Lost opportunity
Disinterested	Complacent, not challenged
Expense	Investment
Contribute to	Invest in
Stubborn	Insists on having his own way
Insolent	Outspoken
Liar	Tendency to stretch the truth
Wastes time	Could make better use of time
Incurred failure	Failed to meet requirements

Sloppy	Could do neater work
Mean	Difficulty in getting along with others
Time and again	Usually
Dubious	Uncertain
Poor grade of work	Below his usual standard
Clumsy	Not physically well-coordinated
Profane	Uses unbecoming language
Selfish	Seldom shares with others
Rude	Inconsiderate of others
Bashful	Reserved
Show-off	Tries to get attention
Will fail him	Has a chance of passing, if...

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